

56
A TREATISE
OF THE
NATVRE
OF CATHOLICK
FAITH,
AND
HERESIE,
WITH

Reflexion upon the Nullitie
of the English Protestant
Church, and Clergy.

^{p. 7.}
By N. N.



Printed at ROÛEN, in the yeare 1657.

Permissu Superiorum.

A TREATISE

OF THE

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RELATION BETWEEN
OF THE
CHURCH

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THE
P R E F A C E
TO THE
R E A D E R.



I F Heresie could have been brought to a stand in its owne opinions, it would long since have been sunke in the opinion of all; but finding it selfe upon quick sand, it is forced to change footing, and not to stay long upon the same ground, for fear of sinking under ground, and falling from its present state of *improbability*, to its ancient state of *invisibilitie*. And albeit by this often shifting, it appeares to be brought to desperate shifts, yet is it content rather to appeare any thing, then utterly disappeare into its owne nothing. A *Cheate* must often change his disguise, a *Mountebank* his market, a *Sophister* his *Medium*, and an Army of defeated disordered Troopes, can not long with securitie keepe the same place, and posture. It is not so hard to rout them, as

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to find them out: so unarmed, unfortified, so disbanded, and scattered they are, for want of a Commander in chiefe, that they are no sooner in sight, then put to flight, and forced to retreate to some new passage of lesse perill.

First, Scripture alone was thought a sufficient defence, but finding it failed them, they found it necessary to change, and even cut off some parts of this fortification, which were of advantage to their enemies. After, an outwork of *Tradition* was judged expedient for more securitie; although in effect nothing proves of more danger unto them. Bishops, and Priests formerly cast out, as of more expences then profit, were soone called back, and desired to appeare armed with true Orders, received not by extraordinary vocation, but by legall succession. Faith alone was thought armour of prooffe, before they had found by experience the need of good workes. The Church which in the beginning they gave out for lost, and utterly perished for many ages, they came at length to seeke out with more solicitude then successe; being resolved not to find it in that place in which alone it is to be found: and now they seeme willing to open the doores of the Church to all Christians, that they
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in the croud may get in with the rest. The pretended clearnesse of Scripture in it selfe, or at least as subsigned with the testimony of the private spirit, made the definitions of Councells seeme of no use; now upon better consideration, foreseeing the prejudice they doe to their cause, by appealing from the verdict of all Councells in generall, they thinke expedient to admit of some in particular, but namely such as treated of matters not apertaining to our present controversies: by which evasion they engage themselves in greater difficulties, then those they pretended to avoyde; for no just exception was, or can be alleadged against the Councell of *Lateran* deciding the question of *Transubstantiation*, which may not be urged against those Councells which obliged all Christians to believe the mysteries of the *Trinity*, and *Incarnation*.

They have been so beaten from place to place, and so battered, and broken in every place they undertooke to maintaine, that divers of the best understanding, and least passion, would be glad to capitulate, and come to an accommodation with us, as farre as it may stand with their honour, and interest. They are content to wave that maine article of the

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Popes Antichristian tyranny, and yeeld him a *preeminencie* in stead of a *supremacie*. The respect we give *Images* most will free from the sinne, and many from the danger of *Idolatrie*, so it may be left as a matter of superfluitie: in which rank they will place our prayers to Saints, without imputing hereafter unto us any injury done to Christs mercies, or merits. Upon the score of *Tradition* they will graunt us prayer for the dead, provided we leave it to their private intention, whether it be to diminish their paines, or increase their glory. As to the *reall presence*, so much excepted against by their Predecessors, they refuse not to accept of, upon condition they may shape Christs power, and words, to the narrow model of their own senses, and be exempted from the labour of searching so farre into *Metaphysick* (a science not sutable to the grosser heresies of this age) as to finde a distinction betwixt the *appearance*, and *substance* of bread. Notwithstanding their want of speculation in the *Theoriques*, they might in this mystery, as well as in that of the *Trinitie*, have learned this practically morall Lesson, that *Reason is never more reasonable, then when it leaves reasoning in things above reason*. *Auricular Confession* heretofore traduced for a torture of Consciences, and Tyranny of the

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the Clergy, many confesse to be of good use, but few of necessity; and none can be brought to descend to particulars, for want of *humility* in themselves, and for want of *secrecy* in their Ministers. Reason of state will make them subscribe to the article of Bishops, that the Prince may have so many Peeres of his owne creation, and at his owne devotion; and a chaine of consequence drawes after them, *Priests*, and *Deacons*; for, to say the truth, their winking so long at the cleare signes of their Bishops invalid Ordination, is a shrewd signe of their looking more upon their Votes in *Parliament*, then their functions in the Church.

They are willing to fall thus farre, and yet further, from their ancient *Tenets*, with hopes to be admitted as part of our Church, and cleared of the reproachfull name of *Hereticks*, as not dissenting in the *fundamentall* points of Catholick Faith. But whilest they talke of *fundamentalls*, they never passe the meere *superficialls*, and they are farre from digging *so deepe* as to come to the maine foundation of Faith. It is in vaine to decide fundamentall matters before we resolve upon the fundamentall motive of Christian beliefe. No man calls in question the truth of Gods Word, but the question is about the sufficient propo-

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fall of it. That is a fundamentall article of Faith, and undeniable under paine of damnation, which is sufficiently proposed as revealed by God: we relying upon the infallible and unchangeable Truth of the Churches proposall, remayne settled in the same Tenets, notwithstanding the opposition of *Luther, Calvin*, and other Sectaries; whilest they on the contrary, accepting Gods Word upon the proposall of private inspiration, or human perswasion, neither agree with us, nor with one another, nor even with themselves in different times. As to our new English Religion, it is very remarkable, how the pretended supernaturall inspiration, and naturall perswasion, hath beene alwayes flexible to temporall respects. First they were inspired, and perswaded to pull downe *Monkes*, and cry downe the *Pope*, and proceed no further, this being sufficient to comply with King *Henry* the Eighths lewdnesse and coveteousnesse. After, they went on as farre as they were led by the interest of the Protector *Seamour*. But when Queen *Elizabeths* illegitimacy made the Popes authority be judged wholly inconsistent with her securitie; then was it time to make him *Antichrist*, and to pursue his party with fire and sword. The title of the ensuing Kings

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not being questioned by the *Pope*, made him an object of lesse hate, and his adherents subject to lesse cruelty, and the Religion was fashioned to the humor of the Prince, yet with some regard to popular faction. Lastly the liberty of warre giving licence to those infinite Sects (which lay lurking in every corner of the English Church) to sally forth, and to appeare to the world in their different colours, every one tooke notice, how few were grounded on those Tenets, whereon the Church of England is built; and how by leaving the true propofall of Gods Word, and the ancient rule of Divine Faith, men come to be so unsetled in all points of Faith, that their Religion is as changeable as private fancies, and publike factions. And that all may see, how the curse of *Cain*, the first father of Hereticks, as being the first opposer of Gods true Worship, is fallen by inheritance upon our English Protestants, their last change is to turne into *Quakers*, whose Sect is nothing else but *Protestancy* fallen into a *Paulsey*, and inclining to a suddaine *Apo-lexy*.

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Reflexion upon the Nullitie of the
English Protestant Church,
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CHAP. I.

*How Protestancy begunne, and came into
England.*

IN the yeare 1516. there was no other Religion in our parts of the world acknowledged Catholick, and Apostolick, but that which Protestants are now pleased to call *Popery*. In the yeare 1517. *Leo* the X. Bishop of Rome (following the example of other Popes) granted and published *Indulgences* to all such as voluntarily contributed towards the war against the Turke ; who at that time was growne formidable, and threatned all Christendome, having added *Syria* and *Egypt* to the *Ottoman Empire*.

2 The Archbishop of *Mentz* (to whom the Pope committed the businessse of Indulgences in Germany) appointed

2 *A Treatise of the Nature of Catholick Faith,*
ted one *Iohn Tetzel* a Dominican Friar, to preach in the
publishing of them, not withstanding that for a long time
before, this office had beene given to the Augustin Friars.
The preferment of *Tetzel* was ill taken by *Martin Luther*,
who being an Augustin Friar, and a famous Preacher, ex-
pected himselfe should have beene the man named to
preach, and publish the Indulgences; but seeing his hopes
frustrated, he resolved to write as much against Indulgen-
ces and the Pope, as he had prepared to preach in favour
of both.

3 Therefore taking occasion of some abuses (which
are unavoydable in things that passe through many hands)
he printed certaine Conclusions, and Libells against Indul-
gences. These were condemned, and burnt as hereticall
by *Iohn Tetzel*, *Luthers* Competitor. who at the same time
exercised the office of *Inquisitor* in Germany. This fire
did so warme *Luther*, and added such flames to his hot dis-
position, that most parts of Europe felt the smart of it.
For, being once engaged, and enraged by *Tetzels* Declara-
tion against him, he would not recant his first error, but
added others by denying Purgatory, the Popes authoritie,
merit, necessitie of good workes &c.

4 Amongst others who writ against *Luthers* novel-
ties, one was *Henry the VIII.* King of England, compo-
sing a learned Booke in defence of the seaven Sacraments,
the Popes supremacy, and his spirituall jurisdiction over
all Christendome: this Booke moved the Pope to add
to *Henry the VIII.* titles, that of *Defender of the Faith*;
which had beene the most glorious of all his titles, if he
had not so violently opposed afterwards the Popes prima-
cy, which he then so piously maintained against *Luther*.
But being weary of his wife *Queene Catharine*, despairing
to have issue male by her, and enamoured of *Anne Bullen*,
because the Pope refused to declare his marriage with
Queene Catharine invalid, he made himselfe Pope of En-
gland, challenging all spirituall jurisdiction within his
owne Kingdomes, and by Act of Parliament made it rea-
son to acknowledge any spirituall jurisdiction of the Pope
in his Dominions, himselfe being proclaimed spirituall
Head of the English Church. This was the occasion, and
beginning of the pretended *Reformation*. *Henry the VIII.*
notwithstanding did stick to the old Religion in all points

the Popes primacy onely excepted; because he thought no other of the new Religion was necessary to marry *Anne Bullen*, and to enrich himselfe by the spoile of Monasteries. He persecuted all other novelties, and heresies in such a degree, that though many crept into England in his reigne, yet very few durst professe them, because as many as did, were burnt by his command.

5 To King *Henry* the VIII. succeeded his sonne *Edward* the VI. a child of 9. years old; his uncle the Earle of *Hartford* was made Protector both of the King, and Kingdome; he was inclined to *Zuinglius* his heresie. Twenty dayes had scarce passed after his Protectorship, but his fingers did so eagerly itch to be doing, and tampering about innovation in Religion, as upon the sixth of March next following, he sent away Commissioners into all parts of the Realme, to pull downe Images, and other Ecclesiasticall ornaments. He also invited out of Germany divers Sectaries of what Religion soever, but especially he desired to have *Apostata* Friars, that had tyed themselves to Sisters; assuring himselfe that they would be most plicable to his purpose. And so there came into England *Martin Bucer* a Dominican Friar, who had beene an earnest Lutheran; *Peter Martyr* a Cannon Regular, that inclined to *Zuinglius* his opinions, but yet came with great indifferency to preach, and teach what he should be appointed; as afterwards appeared, being a Lector in the University of *Oxford*, when the Parliament in *London* was debating what opinion the Kingdome should followe concerning the *Reall presence*: *Peter Martyr* kept all his Schollers in suspence, untill newes came of the Parliaments resolution; to which he accommodated himselfe: for, having detained his Schollers with tedious glosses upon the words precedent to *This is my body*, not to declare his sense of them before he understood the sense of the Parliament, which having received by the Post, to be interpreted in a figurative, not reall way, he was presently inspired, that this was the cleare sense of the Scripture, and wondered how any could be so blind as not to see a thing so manifest. *Bernard Ochinus* was the third, who had beene a *Catharine*, but being weary of that austere life, took a woman, and wrote a Booke in defence of having two wives at once. Some say he died a Jew, but the Annals of the

Sect. 2.

Horinshed,
Stow, and
others an.
1547.

Annal.

Cap. 1543.

4 *A Treatise of the Nature of Catholick Faith,*
Capuchins testifie, that he repented, and died a Catho-
lick.

6 These three Apostles of the Reformation were dis-
tributed into three principall fountaines of the Land, *Lon-*
don, Oxford, and Cambridge. With these joynd *Coverdale*
an Augustin Friar, *Bale* a Carmelite, and other Apostates
who did so vary in their Doctrine, and Religions which
they preached to the people, that all was in confusion; in-
so much that the Protector writ to *Crammer*, and *Ridley*
that they should make hast to end the common Service
booke, for of Common prayer, Doctrine, and Rites, which
they had begonne.

7 But from hence arose a great Controversy; for the
Bucer would have one thing, *Peter Martyr* another, *Ochino*
a third. *John Bale*, and *Miles Coverdale* would faine put in
their opinions also. Above all others did trouble the mar-
ket two heady Priests, *John Hoper*, and *John Roger*, com-
ing from beyond Seas, the one from *Vittenberg*, the other
from *Strasburg*. These two dissenting wholly from the
course begonne by *Crammer*, and *Ridley*, made a great fa-
ction against the Common prayer booke, especially after
that *Hugh Latimer* sided with them, who was of great re-
gard with the common people.

8 The Protector seeing such differences in Religions
and confusion, called a Parliament in 1547. but the Com-
mon prayer booke could not then passe, this onely was
determined about Religion, that none should speake irre-
verently of the Sacrament of the Altar; and that all for-
mer Statutes made by the Kings of England against what-
soever Hereticks, or Sectaries, namely against *Lollhards*,
VVickliffians, *Hussits*, *Anabaptists*, &c. should be recalled
and annulled. So as now every man might thinke, say,
preach, or teach what he thought fit.

9 But in the next Parliament the Common prayer
booke was approved, because it seemed in matter of the
Sacraments to favour, and humour divers Sectaries, who
before had opposed it. Yet the common people in man-
shires of England tooke armes in defence of the old
Catholick Religion, complaining that most Sacraments
were taken from them, and they had reason to feare the
rest (if they did not looke to it) would follow, within
short time. This was King *Edwards* Reformation, which

he could not perfect, because he died within six yeares after he had begunne.

10 It is very remarkable how in this Kings time it was resolved, that whatsoever should be determined by six Bishops (such as they were) and six men learned in the Law of God, or the major part of them, concerning the Rites and administrations of Sacraments; that onely should be followed; so that seaven men in England were thought a sufficient number to change the whole frame of Christian Religion, by changing the matter, and forme of Sacraments, abolishing the Sacrifice of the Masse, and the ancient Rites, and ceremonies of the Catholick Church, which had beene practised for so many ages, and revered by all the pious, and learned men of the world. Heresie is alwayes accompanied with presumption; yet never did any Sectaries before this time attribute to themselves so much, as ours did, preferring the judgement of seaven men to that of all the world, confirmed by so many generall Councells, and holy Fathers. The forme of consecrating Priests set downe in the new Ritual, is this: Receive the holy Ghost, whose sinnes thou dost forgive, they are forgiven, and whose sinnes thou dost retaine, they are retained, and be thou a faithfull dispenser of the Word of God, and of his holy Sacraments; in the name of the Father, and of the Sonne, and of the holy Ghost: See the Ritual printed at London 1607. and for the Act authorising it, see *Kallend an 3. Ed VI. cap. 12.* and *Magn pag. 94.*

11 After King Edward the VI. reigned his sister Queene Mary, who being a Catholick her selfe, restored the Catholick Religion by Act of Parliament, Cardinal Poole the Popes Legat absolving the Kingdome from the excommunication and schisme incurred. Some Histories of that time relate that 37 thousand Sectaries, all strangers, were banished out of England, and amongst the rest, the two holy Apostles *Peter Martyr*, and *Bernard Ochinus*. All King Edwards pretended Bishops were deposed and imprisoned, the Catholick Bishops set at liberty, and restored to their Sees. This Queene is as much condemned by Protestants for crueltie against their Religion, as Queene Elizabeth is censured by Catholicks: as if, forsooth, there were no difference betweene punishing upstart seditious novelists, and the maintainers of that Faith, which had beene

6 *A Treatise of the Nature of Catholick Faith,*
in possession from the time Christianity was brought into
the Land.

12 *Queene Mary* deceased without issue, her Sister *Elizabeth* was proclaimed *Queene*, notwithstanding that all *Catholicks* knew *Mary Steward* the *Queene of Scots*, to be the lawfull heire of the *Crowne*. *Queene Elizabeth* shewing inclination to the new Religion, all the *Catholick Bishops* refused to crowne her; yet at length by great adoe she was crowned, and anointed, after the *Catholicke* manner, by *Oglethorp* Bishop of *Carlisle*. The *Reformation* was by Act of Parliament againe established, notwithstanding the great opposition made by all the *Bishops*, and others in the upper House. The *Queene* was resolved to pull downe *Catholick Religion*, because *Cecil*, and others of her Councell perswaded her, that she could not be secure as long as the *Popes* authority was acknowledged in *England*; seeing the *Sea Apostolick* had declared her a bastard, and all *Catholicks* looked upon the *Queene of Scots*, as the true heire to the *Crowne*.

13 Notwithstanding it was the *Queenes* temporall interest to pull downe *Catholick Religion* in *England*, yet it was much for her quiet, and peace of the Realme, to keepe alwayes a resemblance of it in the *Clergy*, as the best remedy against *Puritanisme*, which was thought by Her Majestie dangerous to Monarchy. Therefore the titles of *Archbishops*, *Bishops*, *Deanes*, and *Chapters* were retained, as also in her owne Chappell some Images, the Altar, and a *Crucifix* upon it.

Though the titles of the *Catholick Clergy* were bestowed upon persons who favoured the new Religion, yet the Ordination was not; because that which was instituted by *Edward* the VI. was judged invalid by all *Catholicks*, and so declared by publick judgement in *Queene Marys* reigns; in so much, that leases made by *King Edwards* *Bishops*, though confirmed by the *Deane*, and *Chapter*, were not esteemed available, because they were not (saith the sentence) consecrated, nor *Bishops*. Some Protestants are so charitable as to say, that *King Edwards* *Bishops* were declared no *Bishops*, to the end *Bonner*, and other *Catholick Bishops* restored by *Queene Mary*, might make the leases voyd: let the world judge whether *B. Bonner*, and others, who lost their *Bishopricks* for conscience sake

Brooks no-
vell cases.
Placito
463. fol.
101 printed
at London
1604.

take alone, would commit so great a sacrilege as must needs follow out of declaring invalid King *Edwards* new forme of Ordination. They who renounced the propriety for Religions sake, would not damne themselves for the profit of new leases.

14 Seeing therefore it concerned the Queene to have consecrated Bishops, and that in King *Edwards* reigne the Catholick Consecration was held to be superstition (most of the Clergy then being *Zuinglians*, or *Puritans*) the Queene endeavoured by all possible meanes to have such as she named for the Bishopricks, consecrated by Catholics; but they all resolved not to make Bishops in that Church, whereof themselves refused to be Members. An Irish Archbishop prisoner in the Tower was offered his liberty, and great rewards, if he would consecrate the newly elected; but he denyed to commit so great a sacrilege.

C H A P. II.

Of the Nullitie of the English Protestant Clergy.

I **T**He Queene notwithstanding all this reluctancy of Catholick Bishops, named in her Letters Patents *Anthony Kitchin* Bishop of *Landas* amongst others, to consecrate *Parker*, and his fellowes; because he was the onely man amongst all the Catholick Bishops that tooke the oath of Supremacy in her reigne. But this frailtie was not a sufficient ground to thinke that he would consecrate *Parker*, and others whom he knew to be Hereticks, and averse from the Doctrine of the Roman Catholick Church, which himselfe so constantly adhered unto (the Supremacy onely excepted) during his life. Many others of the Catholick Bishops complied with *Henry* the VIII. in that particular, who now refused to ordaine *Parker*: the same was *Landasse* resolved to do; but at last by faire words and promises, they prevailed with the old man to give them a meeting at the Nags head in Cheap-side, where they hoped he would ordaine them Bishops, despairing that ever

*Sacrosancta
lib. de inve-
stig. Chri-
sti Ecclesia
cap. 14.
D. Champ.
cap. 14.*

8 *A Treatise of the Nature of Catholick Faith,*
he would doe it publickly in a Church; because that would be too great and too notorious a scandall for Catholicks, amongst whom *Landaſſe* desired to be numbered. *Bonner* Bishop of London being well informed of all that passed, sent one Master *Neale* his Chaplaine, an honest and learned man, who had formerly beene Lectur in Oxford, to the Bishop of *Landaſſe*, forbidding him under paine of excommunication, to exercise any such power of giving Orders in his Diocesse: wherewith the old man being terrified, and otherwise also moved in his owne conscience, refused to proceed in that action, alledging chiefly for reason of his forbearance, his want of sight. Which excuse *Parker*, and the rest, interpreting to be but an evasion, were much moved against the poore old man; and whereas hitherto they had used him with all curtesie, and respect, they then turned their copy, reviling and calling him doating foole, and the like; some of them saying, *This old foole thinketh we cannot be Bishops unlesse we be greased*, alluding to the Catholick manner of Episcopall unction.

2 Being thus deceived of their expectation, and having no other meanes to come to their desire, they resolved to use Master *Scoryes* helpe, an *Apostata* religious Priest, who having borne the name of Bishop in King *Edward* the VI. time, was thought to have sufficient power to performe that office, especially in such a streight necessity as they pretended. He having cast off together with his religious habit all scruple of conscience, willingly went about the matter, which he performed in this sort; having the Bible in his hand, and they all kneeling before him, he laid it upon every one of their heads, or shoulders, saying, *Take thou authoritie to preach the VVord of God sincerely*. And so they rose up Bishops of the new Church of England.

3 This story of the Nags-head was first contradicted by *Nelson* in the yeare 1613. yet so weakly and faintly, that the attentive Reader may easily perceiue he feared to be caught in a lye, and convinced by some aged persons that might then be living, and remember what passed in the beginning of *Queene Elizabeths* reigne. In the yeare 1603. none of the Protestant Clergy durst call it a fable, or a tale of a Tub, as some now doe. *Bancrofts* Bishop of London being demanded by Master *VVilliam Alabaſter* how *Parker*, and his Collegues were consecrated Bishops? answered,

vered, He hoped that in case of necessity, a Priest (alluding to Scory) might ordaine Bishops This answer of his was objected in print by *Holmes* against him, and all the English Clergy, in the year 1603. not a word replied, *Bancroft* himselfe being then living. I have spoken with both Catholics, and Protestants that remember neare 80. yeares, and acknowledge that so long they have heard the *Nags-head* story related as an undoubted truth. In the beginning of the late Parliament some Presbyterian Lords presented to the upper House a certaine Booke, proving that the Protestant Bishops had no succession, nor consecration, and therefore were no Bishops, and by consequence had no right to sit in Parliament. Hereupon Doctor *Morton* pretended Bishop of Durham, who is yet alive, made a speech against this Booke in his owne, and all the Bishops behalfe, then present; he endeavoured to prove succession from the last Catholick Bishops, who (said he) by imposition of hands ordained the first Protestant Bishops at the *Nags-head* in Cheap-side, as was notorious to all the world &c. Therefore the aforesaid Booke ought to be looked upon as a groundlesse Libell. This was told to many by one of the ancientest Peeres of England, present in Parliament when *Morton* made his speech. And the same he is ready to depose upon his oath. Nay, he can not believe, that any will be so impudent, as to deny a thing so notorious, whereof there are as many witnesses living, as there are Lords and Bishops, that were that day in the upper House of Parliament.

4 This narration of the Consecration at the *Nags-head* have I taken out of *Holmes*, *Constable*, and Doctor *Chambers* workes; they heard it from many of the ancient Clergy, who were prisoners for the Catholick Religion in *Wissibich* Castle, as Master *Blues*, Doctor *Watson* Bishop of Lincolne, and others. These had it from the said Master *Neale*, and other Catholics, present at *Parkers* Consecration in the *Nags-head*, as Master *Constable* affirmes. The story was divulged, to the great grieve of the newly consecrated; yet being so evident a truth, they durst not contradict it; notwithstanding that not onely the nullitie of their Consecration, but also the illegalitie of the same, *Counter* was objected in print against them not long after, by that blasphemous Writer Doctor *Stapleton*, and others, whose 301. words

10 *A Treatise of the Nature of Catholick Faith,*
words I will set downe in the proper place.

5 *Parker* and the rest of the Protestant Bishops not being able to answer the Catholicks arguments against the invaliditie of their Ordination, nor to cry downe the illegal gall and extravagant manner of it at the *Nags-head*, were forced to beg an Act of Parliament, whereby they might enjoy the temporalities, notwithstanding the knowne defects of their Consecration against the Canons of the Church, and the Lawes of the Land. For, albeit *Edward the VI.* Rite of Ordination was reestablished by Act of Parliament in the first yeare of *Queene Elizabeths* reigne, yet it was notorious, that the Ordination of the *Nags-head* was very different from it, and framed *ex tempore* by *Scorys* Puritanicall spirit, that hated no lesse a set forme of consecrating Bishops, then of praying to God. The words of the Act are: *Such forme and order for the consecrating of Archbishops, Bishops, Priests &c. as was set forth in the time of King Edward the VI. shall stand, and be in full force, and effect; and all Acts and things heretofore had, made, or done by any person, or persons, in or about any Consecration, Confirmation, or Investing of any person, or persons elected to the office or dignitie of Archbishop, Bishop &c. by vertue of the Queenes Letters Patents, or Commission since the beginning of her reigne, be, and shall be by authoritie of this Parliament declared, and judged good, and perfect in all respects, and purposes, any matter or thing that can, or may be objected to the contrary thereof in any wise, notwithstanding.* 8. *Eliz.* 1. By which Act appears, that not onely *King Edwards* Rite, but any other used since the beginning of the *Queenes* reigne upon her Commission, was enacted for good, and consequently that of the *Nags-head* might passe. Hence it was that they were called *Parliament Bishops*.

6 Master *Mason* a great stickler for the valid Ordination of *Parker*, of whom depends that of all the Protestant Clergy, seeing this to be over cleare to be denied, labourerth to shadow it at least in some sort, saying, that the *Queene* did but dispense with the trespasses against her own Lawes, not in essentiall points of Ordination, but onely in accidentall; not in substance, but in circumstance. But if the Consecration was at *Lambeth*, and according the forme of *King Edward the VI.* what need was there of any dispensation, especially given not in conditionall, but in very absolute

Sanders
lib. 3. de
schism.
Mason
pag. 121.
Poulton in
his Kalend.
pag. 141.
n. 5.

Pag. 133.

the termes? both substance, and circumstance was according to the Protestant Lawes. The truth is, all the world is of one thought at the *Nags-head* Consecration; and held it to be illegall, not so much for the circumstance of being performed in a Taverne, as for the new forme invented by *Henry VIII.* differing not onely from that of the Church, but also from that which is prescribed in the English Ritual of the *Edward the VI.* and confirmed 1. *Eliza.*

Year 7 This is demonstrated in the publike, and notorious case of Bishop *Bonner*, who being prisoner in the Marshalsea was indited by Master *Horne* (one of the first Protestant *Nags-shops*, consecrated by Master *Parker*, or together with *John Bure*) for refusing to take the oath of supremacy. He appeared before the Judges of the Kings Bench. The indictment being read, he excepted against it, because the oath was said to have beene tendered unto him by *Robert Horne* Bishop of *Winchester*, who was by no Law Bishop, and therefore had no authoritie to tender him the oath. After some much debate at the barre, and after by all the Judges at *St. Martins-Inne* in Fleetstreete, in Judge *Carlisle* the chiefe Justice his Chamber, it was resolved by all the Judges, that Bishop *Bonner* his plea upon this issue, that he was not bound to take the oath, because *Horne* was no Bishop when he tendered the oath, should be received, and that the Jury should find for him: now what the triall was, appeareth by that he was not condemned, nor ever troubled any further for that offence, though he was a man specially shot at. Hereupon in the next yeare following 8. *Eliza.* the aforesaid Act of the parliament was made.

Section 8 Notwithstanding all these testimonies, and evidences that was Protestants against themselves, and the constant practise of Catholics reordaining their Ministers not conditionally, but absolutely, (an evident argument of their continuance in secularitie, and laytie) the moderne Protestant Bishops endeavour to make the world believe, that *Parker*, at the first Protestant Bishops were consecrated by imposition of hands of true and lawfull Bishops with great solemnity at Lambeth. This they prove by certaine Records produced by Master *Mason* in the yeare 1613. fifty years after they ought to have beene shewed, and in a testimony, it can not be testified by any lawfull witnesses of those times, that they were not forged. There can not be a more evident

*Abridgement of
Diers reports 7. Eliza.
28. 234.*

12 *A Treatise of the Nature of Catholick Faith,*
 evident marke of forgery, then the concealment of Registers, if they be usefull, and necessary to the very same persons in whose custody they are: if they did produce none, when their adversaries did insult, and triumph over them, its as impossible any should be then extant, as it is, that men should conspire with their greatest adversaries, to take upon themselves, and their Church, an everlasting infamie. It is not worth the refuting, that which some moderne Protestants say: *Ye have no witnesses for the story of the Nags-head, and other things objected against Protestants, but Roman Catholicks, We value not their testimony, because they are our knowne adversaries, a party concerned against us &c.* This weake answer is very frequent, though no lesse ridiculous, then the exception that a certaine Officer of the Parliament in Ireland, made against the testimony of all the Inhabitants of a Village he had pillaged. They complained to his Commander, who shewing unto the Officer, how many witnesses there were of his misdemeanour; he replied, there was not one lawfull witness amongst them, because they were all concerned in the businesse and a part: when Protestantie begonne in England, and the first Protestant Bishops were consecrated at the Nags-head, all who were not Protestants, were Roman Catholicks; no others could be witnesses of their Ordination but Catholicks, or themselves; and truly their owne silence in a matter that concerned them so much to speake against, doth demonstrate they had nothing to say against the testimony of Catholicks. Silent witnesses in some circumstances prove more then any others. *Qui tacit, consentire videtur.*

9 As soone as Master Mason published his Records, Fitz Herbert suspected them, his words are these: *It Was my chance to understand that one Master Mason hath lately published a Booke, Wherein he endeavoureth to prove the first Protestant Bishops Consecration by a Register. Then shalt therefore understand, good Reader, that this our exception against the English Clergy is no new quarrell now lately raised; but vehemently urged divers times heretofore many yeares ago, yea in the very beginning of the late Queenes reigne urging them to shew how, and by Whom they were made Priests, Bishops &c. And what, trow you, Was answered thereto? Was there any Bishop named Who had consecrated them? Was Master Masons*

Register,

Register, or any other authentick proofe thereof produced by Master Jewell, or Master Horne? No truly, This then being, I report me to the judgement of any indifferent man, What redit Master Mafons new found Register deserveth, being produced now after fifty and odde yeares to testifie this Consecration, Whereof not so much as any one Witnesse was named, nor my Register pretended by those whom it most imported to prove, 5. or 6. yeares after it was supposed to be done. This and much more did Fitz. Herbers print in the yeare 1613. in his Appendix to the Discovery of Doctor Andrews absurdities, falsities, lyes &c. I say that no mention was ever made of Registers, or Records testifying Parkers Consecration at Lambeth, untill Master Mason printed his Booke by Master Abbots command. For, though in a Booke called Antiquitates Britannia pag. 39. edit. Hanovia an. 1605. there be a Register of the Protestant Bishops in England, thrust in without any necessity, or purpose, immediately after Saint Austin the first Arch. bishop of Canterbury, yet that very Register doth not mention any certaine place, or forme of their Consecration: so that it might be performed as well at the Nags-head, as at Lambeth.

But that all the world may see how this very Register was forged. I will set downe the words of the learned Author of a Booke called The Iudgement of the Apostles, and first age in point of Doctrine questioned betwene the Catholicks and Protestants of England, printed an. 1633. It hath bene pretended from a new borne Register of Mathew Parker, that he was made a Bishop by Barlowe, Scory, and three others, by vertue of a Commission from Queene Elizabeth, and this new worke was acted on the 17. day of September, an. 1559. but alas, they had then no forme, or order to do such a businesse. Whereas this printed Booke of Parkers Antiquitates Britanniz is the first that mentioneth any such pretended Consecration of him, and the rest, and the other Writers seeme to borrow this from thence: in the old Manuscript of that Booke which I have seen, and diligently examined, there is not any mention, or memory at all, of any such Register, or Consecration of either Mathew Parker, or any one of those pretended Protestants Bishops, as the obtruded Register speaketh of. And any man reading the printed Booke will manifestly see it is a merely feigned, and inserted thing, having no sanction, confirmation, or assent either with that which goeth before, or followeth

Pag. 209.

Pag. 349.

Pag. 211.

14 A Treatise of the Nature of Catholick Faith, followeth it. And containeth more things done after Matthew Parker had written that Booke. But now let us see how the Protestant Clergy was charged with the nullitie, and illegallitie of Ordination; and how they never stopt the Adversaries mouths with Masons Registers, or Records.

Mos. 21.

10 Consider (saith Doctor Brislow) what Church that whose Ministers are but very lay-men, unsent, uncalled, uncosecrated, holding therefore amongst us, when they repent, and returne, no other place but lay-men, in no case admitted, no looking to minister in any office, unlesse they take Orders, which before they had not? Master Fulke, who was ignorant of nothing in this point, that Master Mason did know, answering Brislow his objection, denyeth ordinary calling to be alwayes necessary; which desperate shift he would never have used, if he had beene provided of so easy and sufficient an answer, as Master Masons Records would have afforded him, if they had beene authentickall, or extant.

Calvino
Turcis lib.
4. cap. 15.

11 Master Reynolds: There is no heardman in all Turkie which doth not undertake the government of his heard upon better reason, and greater right, order, and authoritie, than these your magnificent Apostles, and Evangelists can shew for this divine, and high office of governing soules, reforming Churches &c.

Fol 7. & 9.

12 Doctor Stapleton in his Counterblast against Master Horne pretended Bishop of Winchester hath these urging speeches: To say truly you are no Lord of Winchester, nor elsewhere, but only Master Robert Horne. Is it not notorious that ye, and your Collegues were not ordained according to the prescript, I will not say of the Church, but even of the very Statutes? How then can you challenge to your selfe the name of the name of the Lord Bishop of Winchester? You are without any Consecration as all of your Metropolitans, himselfe poore man being no Bishop neither.

Fol. 301.

Fol. 129.

13 Doctor Harding in his Detection of sundry foule errors against Master Jewell. You tell not half my tale (which truly is noted by many, that Master Jewell passeth over the difficulties without answering, or mentioning) I had for my foundation out of saint Hierome these words Ecclesia non est quæ non habet Sacordotem: that is, no Church, which hath not a Priest, or Bishop, &c. for Sacerdotes. as you know, doth signifie both a Priest, and Bishop. I take to be as well of your Bishopry occasion, and of your finding, as of your Priesthood.

nd &c. These being my questions, Master Jewell, you answer
 isher by what example hands were laid on you, nor who sent
 u, but onely say, he made you Priest, that made me in King
 Edwards time. Verily I never had any name, or title of Priest-
 hood given to me, during the raigne of King Edward. I onely
 ke the order of Deaconship, as it was then ministred, fur-
 er I went not, &c. Truly after I had well considered with
 y selfe these questions, which in my consulation I moved unto
 u, I tooke my selfe neither for Priest, nor yet for lawfull Dea-
 in all respects, by those orders which were taken in King
 Edwards dayes, being well assured that those, who tooke upon
 em to give orders, were altogether out of order themselves,
 nd ministred them not, according to the Rite, and manner of
 e Catholick Church, as who had forsaken the whole succession
 Bishops in all Christendome, and had erected a new Con-
 gregation of their owne planting, the forme whereof was ima-
 ned in their owne braines, and had not beene seen, nor pra-
 ised in the world before.

14 Master Jewell answers all this with profound silence,
 though it had never beene written, albeit he would ha-
 ve the world believe that he hath fully answered in sub-
 stance, at least the whole Booke, wherein these things are
 contained. Now whether the true reason of this dissem-
 bling silence be not the want of all probable meanes, and
 records, let the discrete Reader judge. Onely he sayes
 without any prooffe, that their Bishops are made by forme,
 and order, and by the consecration of the Archbishop, and other
 three Bishops, and by the admission of the Prince.

To this Doctor Harding replies: But ye were made you
 ay, by the consecration of the Archbishop, and other three Bi-
 shops. And how I pray was your Archbishop consecrated? what
 three Bishops in the Realme were there to lay hands upon him?
 ou have now uttered a worse case for your selves, then was by
 us before named. For your Metropolitan, who should give au-
 thoritie to all your consecrations, himselfe had no lawfull con-
 secration. If you had beene consecrated after the forme, and order
 which hath ever beene used, ye might have had Bishops out of
 France to have consecrated you, in case there had lacked in Eng-
 land. But now there were ancient Bishops enough in England,
 who either were not required, or refused to consecrate you, which
 is an evident signe that ye sought not such a consecration as had
 been ever used, but such an one, whereof all the former Bishops
 were ashamed.

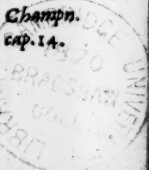
15 All this sharp reply affirming so directly Master *Parker* not to have beene consecrated, whereby the consecrations of all the rest are necessarily and confessedly proved to be none, Master *Jewell* (finishing nothing to answer the reunto) dissembleth, as he doth the former, and takes occasion from some words of Master *Harding*, to discourse of the notice which ought to be given to the Bishop of Rome, and others, when Bishops were consecrated. But not one word of the maine point, nor of Master *Mason*'s Records. What therefore can any man of indifferent judgement thinke in this case, but that these Records were not then extant, or were forged? For if they had beene in those dayes, and not forged, how is it possible that they should not be produced by *Horne*, *Jewell*, *Parker*, and the rest whom it specially behoved to make proofe of their owne calling, being so often, and earnestly urged thereunto by their adversaries; triumphing over them for want of due, and authentick proofe thereof? Yet these Records were never mentioned by any of them. To say that in *Parker*'s life the Reader is remitted to I knowe not what Registers, as also that an Act of Parliament 8. *Eliz.* relate to some Registers, or Records concerning the consecration of the English Clergy, is no proofe of Master *Mason*'s Records; because its but a generall terme, and a word of course, which men do rather suppose then examine, when they mention things that have beene practised in former times. But that there were no Records of *Parker*'s consecration at Lambeth in the eighth yeare of Queene *Elizabeth*, nor when his life was written, is evident to any man who will reflect upon how much the Catholick Doctors then, and before, urged to see some evidence of his, and others consecration, and yet none was ever produced. But suppose there were Records of *Parker*'s consecration 8. *Eliz.* doth that prove they were not forged? could they not be forged as well in Queene *Elizabeth*'s time, as in King *James*' his reigne? If they were then extant, and not produced against the Catholick Doctors; it was because in Queene *Elizabeth*'s time, many were living who would have proved them to be forged. So that the Act of Parliament, and the life of *Parker* relating the Records, makes them more incredible, then if no mention at all were made of them.

Sect. 2.

16 An other reason why Master *Mason*'s Registers, and Records

Records ought to be judged counterfeited, is, because they disagree with those that Master Goodwin used in his Catalogue of Bishops, sometimes in the day, sometimes in the moneth, and sometimes in the yeare, as is manifest in the consecrations of *Dogget, Ridley, Coverdall, Grindall, Horne, Gneast, Piers*: which necessarily proveth falsitie in the one at least, with a prudent suspicion of forgery in both. Again Master *Mason*, Master *Sutcliffe*, and Master *Butler*, all speaking of Master *Parkers* consecration, do all differ one from the other in naming his Consecrators. For Master *Mason* saith it was done by *Barlowe, Scory, Coverdall*, and *Hodgekins*. Master *Sutcliffe* saith besides the three first named by Master *Mason*, there were two Suffragans, as the Act of consecration yet to be seen (saith he) mentioneth. Master *Butler* saith the Suffragan of Dover was one of the Consecrators, who notwithstanding is not so much as named in the *Queenes Parents*, whereby Commission was given to the named therein to consecrate Master *Parker*. So that these men seeme to have had three divers and disagreeing Registers of one and the same action, and therefore the credit of every one of them is made uncreditable. Master *Mason* ought to have answered as Master *VVhitaker*, and Master *Fulke*, who had reason to be better informed of the Records, then he, because they lived in, and about the time, the English Ordination was first called in question. *I would not have you thinke* (saith *VVhitaker*) *we make such reckoning of your Orders, as to hold our owne vocation Dureum unlawfull without them, and therefore keepe them to your selves.* Master *Fulke* speaks more plainly: *You are highly deceived if you thinke we esteeme your Offices of Bishops, Priests, a counter- and Deacons better then Laymen.* And in his retentive: *VVith faite Call our heart we desie, abhorre, detest, and spit at your stinking, tholick, greasy, Antichristian orders.* Is it credible that these prime Protestants would answer thus, if they had not known full well that the story of the *Nags-head* was true?

17 But (graunt the Records were not forged) there can be produced no Records to witness, that Master *Barlowe* was consecrated, and yet Master *Mason* acknowledgeth, that Master *Barlowe* was the man who consecrated *Parker*: because *Hodgekins* the Suffragan of Bedford, was onely an Assistant in that action, and the Assistants in the Protestant Church, do not consecrate. Master *Mason* proves



18 *A Treatise of the Nature of Catholick Faith,*
Barlowes consecration onely by conjectures, because he
discharged all things belonging to the order of a Bishop,
even Episcopall consecration. But by the like forme of ar-
gument might he be proved (saith Doctor *Champney*) to
have beene a lawfull husband, because he had a woman,
and divers children. Secondly (saith *Mason*) *Barlowe* was
acknowledged, and obeyed as a Bishop. So were *Ridley*,
Hooper, *Farrer*, and others, during the time they held the
roomes of Bishops in King *Edward* the VI. time, and yet
were they judged (as we have seen before) by both spiri-
tuall, and temporall Court, not to have beene consecra-
ted.

Page 127.

18 Seeing therefore no Records of Master *Barlowe*
consecration do appeare, and that we have no reason to
believe they perished by fire, or other extraordinary acci-
dent, happening to the Metropolitans, and all other Re-
gisters, how can he be judged to have beene truly conse-
crated? Especially seeing (as Master *Mason* saith) the Re-
gister of *Cranmer* beare record of Master *Barlowes* prefer-
ment to the Priory of *Bisshame*, of his election to the Bi-
shoprick of Saint *Asaph*, and of the confirmation of the
same; how is it therefore possible that his consecration
(if ever it had beene) should not be found likewise re-
corded? But the truth is, that *Barlowe*, as most of the
Clergy of England in those times, were Puritans, and in-
clined to *Zuinglianisme*; therefore they contemned, and
rejected Consecration as a rag of Rome, and were con-
tent with the extraordinary calling of God, and the Spi-
rit, as all other Churches are, who pretend Reformation.
Neither is it credible that there was any other consecration
of *Parker*, and his *Camerades*, but that which passed at the
Nags-head. For if there were, *John Stow* would not con-
ceale it in his Annalls, who is so diligent in setting down
all that passed, in and about London, especially concern-
ing Master *Parker*, to whom he professeth love, and re-
spect; therefore he would not omit his consecration, if
it were for his advantage to have it published; he having
related the consecration of Cardinall *Poole* (*Parkers* imme-
diate Predecessor) with so many particulars. This doth
confirm Doctor *Champneys* and Master *Constables* testi-
mony concerning *Stow* his acknowledging by word of
mouth to many persons, that the story of the *Nags-head*

was very true, and that *Parker* had no other Ordination.

19 But what then must be said of Master *Masons* Records? Its no want of charity, to judge they were forged; because they who make no conscience to falsifie Scripture, will forge Records. How notoriously the English Clergy falsified Scripture, is demonstrated by *Gregory Martin*, in a learned Booke, intituled; *A Discouery of the manifold corruptions &c.* Its little judgement, or much passion to thinke, that Master *Masons* Records are not forged; for, if they were true, how could they be concealed from Catholicks, and Protestant the space of 50. yeares; the knowledge of them being so necessary for to determine the controversie of Protestant Ordination. Its want of charity, and judgement, to thinke that all the English Catholick Doctors would charge the Protestant Clergy with nullitie of Consecration without ground. *Stapleton*, *Harding*, *Bristow*, and others, who did forsake all atheses for conscience sake, did surely examine the businesse before they published to the world in print the nullitie of *Parkers* Ordination, and charged him, and all the rest of being unsent, uncalled, unconsecrated, and thereby engaging posteritie to commit so many damnable sacrileges in reordaining those who had beene already validly ordained.

20 Master *Mason* in his second Edition endeavours to answer some of the exceptions here mentioned against his Records, as also *Barlome*, and *Parkers* Consecration. But truly he brings nothing that can satisfie any prudent, and indifferent person. He proves that *Parker* was consecrated at *Lambeth*, and not at the *Nags-head*; because the Right Honourable *Charles Howard* Earle of Nottingham (saith *Mason*) told a friend of his (not named) in the yeare 616. that he was invited to *Parkers* consecration at *Lambeth*; and that he was present at the banquet thereof. This story, though it were true, onely proves, that there was a good dinner at *Lambeth* which might very well be to conceal the shamefull consecration at the *Nags-head*. Besides, we must take the Earles friend word for the Earles testimony; and Master *Masons* word for this anonymous friends testimony. We bring more then one to witness of the *Nags-head* consecration, not onely Master *Neale*, and other Catholicks present thereat, men of learning, and mature judgement; but also *John Stow* a Protestant: all

20 *A Treatise of the Nature of Catholick Faith,*
 of them knew how to distinguish betweene an Episcopall
 Consecration, and a banquet. This testimony of Master
Neale, and other Catholicks, who were present (as Master
Constable affirms) were not delivered to one onely friend
 as that of Nottingham, but to many vertuous Priests who
 communicated the whole story to *Holliwood*, *Champney*,
Parsons, *Fitzsimons*, and many others, all men of known
 integrity, who published it to the world in print. These
 Priests and Jesuits to whom the Records were knowne
 King *Iames* his time, protested against them as forged, and
 improbable, as appeareth by the testimony of men yet li-
 ving, whose honestie can not be called in question: and
 Father *Faireklosh* himselfe, one of the imprisoned Jesuits
 testified so much to many, by word of mouth, and in writ-
 ting. Soe that its strange how some Protestants have ge-
 ven out so confidently the contrary: and how they en-
 deavour to make this so well grounded story a meere fable,
 and thereby call so many persons of much more
 learning, vertue, and prudence then themselves, fooles,
 knaves.

21 Master *Mason* doth also endeavour to prove, that
Barlowe was consecrated Bishop in *Henry* the VIII. reigne
 because (quoth *Mason*) he sat in Parliament, and was in
 possession of the temporalities. But *Henry* the VIII. Letters
 Patents whereby he was installed in the temporalities
 of his Bishoprick, which *Mason* himselfe cites, makes on-
 ly mention of his *Acceptation*, and *Confirmation*, but not
 of his *Consecration*. Why should this last be omitted, if
 he were really consecrated, and the two first mentioned?
 If he was installed in his temporalities not being consec-
 rated, he might also sit in Parliament without consecra-
 tion. As for the pretended exactnesse of the English Re-
 cords, and the authentick Copies of every Bishops Con-
 secration, not onely in the Archbishops Registers, but
 so in the Chancery, and other Courts, and Bishopricks
 (which is the onely ground whereby the Protestant Clergy
 do now endeavour to make credible the new Records
 and *Parkers* Ordination at *Lambeth*) in case all this should
 be granted as true, it doth rather prejudice, then main-
 taine their cause: because it proveth as much against *Bar-
 lowe*, as it seemes to favour *Parker*. For, if the exactnesse
 and multiplicity of Records concerning every Bishop

consecration, doth demonstrate (as they pretend) their
 not being counterfeited; it being morally impossible to
 counterfeite so many hands, and testimonies; how is it
 possible that no Copies of *Barlowes* consecration do ap-
 peare in any Court, or Bishoprick of England? Yet Ma-
 ster *Mason* objects that *Gardiner* his Consecration doth
 not appeare in any Records that ever he could see, and
 yet we hold him to be a true Bishop. Therefore we ought
 to believe the same of *Barlowe*, though his Consecration
 be not registred. To this I answer first, that its very like,
 Master *Mason* did not trouble himselfe so much with seek-
 ing after *Gardiners* consecration, as after *Barlowes*; becau-
 se one did not import him as much as the other. But in
 case *Gardiners* Ordination were as necessary for the valid
 Consecration of the Roman Catholick Church, as *Bar-
 lowes*, and *Parkers* are for the English Protestant Church:
 my second answer is, that if (all circumstances considered)
Gardiners Consecration were as doubtfull as *Barlowes*, and
Parkers, we Roman Catholicks would take to our selves
 the same advice, we give English Protestants; that is, to
 repaire with all speed to some other Church of undoubted
 Clergy. If not, they are guilty of the losse of their owne
 Soules, for venturing so rashly (being forewarned) to
 commit so many, and so great sacrileges against God, and
 his holy Sacraments.

22 But as to the impossibility of forging so many Re-
 sistors; in case there be so many, it is easily answered,
 that it is no more, then that the Consecrator, and other
 persons concerned, should have conspired to give in, a fal-
 se Certificat, that the Consecration was performed with
 all due ceremonies, and rites; and thereby deceive the
 Courts, or make them dissemble: and this is a thing mo-
 re possible, and probable, then that all the Protestant
 Clergy should have conspired not to produce the said Re-
 sistors when they were so hardly prest by their adver-
 saries. Or that so many Catholicks should have beene so
 foolish to invent, and maintaine the story of the Nags-
 head in such time, when if it had beene false, they might
 have beene convinced by thousand witnesses. Or that so
 many grave and learned Divines, who for conscience sake
 rest all, should without feare of damnation ingage them-
 selves, and posterity, in damnable sacrileges, by occasion-

22 *A Treatise of the Nature of Catholick Faith,*

ing so many sacrilegious reordinations upon their char-
ging Protestants with no Ordination: no moderate and
prudent man can suspect that such persons should damne
their soules out of meere spight against the Church of
England. If we Catholicks did reordaine the Protestant
Ministers upon title of their heresie, and not of their
knowne invalidity, we should also reordaine the Grecian
Priests, which is notoriously against our practise, and Te-
ners: in so much that we hold our selves obliged to exa-
mine with all diligence, whether there be any probability
of the person having received valid orders; and finding
but any probable appearance thereof, the practise is, and
hath beene for diverse ages, to give orders not *absolutely* but
conditionally; whereas it is notorious that all our En-
glish Ministers who after their conversion have beene ma-
de Priests, received their Orders in absolute termes with-
out any condition adjoynded, in the same manner which we
use in ordaining meere laymen.

23 Let us go one step further with our Protestant Cler-
gy, and suppose that their first Bishops were ordained by
Catholicks, we reserve yet another nullitie in store for
their consecration. And to wave many doubts that might
be moved concerning the matter of their Ordination, we
will onely speake of the forme, or words prescribed in the
Protestant Rituall. It is a knowne principle common to
both Protestants, and Catholicks, that in the forme of Or-
dination there must be some word expressing the authori-
ty, and power given to the person ordained; the inten-
tion of the Ordainer expressed by generall words, indis-
crepant, and applicable to all, or divers degrees of holy Or-
ders, is not sufficient to make one a Priest, or a Bishop
As for example, *Receive the holy Ghost*, these words being
indifferent to Priesthood, and Episcopacy, and used in
both Ordinations, are not sufficiently expressive of either
in particular; unlesse Protestants will now at length pro-
fesse themselves Presbyterians, making no distinction be-
tweene Priests, and Bishops; but they are as farre from
that, as we Catholicks. In the words, or forme where-
by Protestants ordaine Bishops, there is not one word ex-
pressing Episcopall power, and authority. The forme
is this: *Take the holy Ghost, and remember that thou shalt*
the grace of God, which is in thee by impositions of hands, from

char God hath not given us the spirit of feare, but of power, and love, and sobernesse. The grace of God is given by imposition of hands in all holy Orders, as also the spirit of power, love, and sobernesse. There is not one word in this forme expressing the difference, and power of Episcopacy. Let Protestants search all Catholick Rituals not only of the West, but of the East; they will not finde any one forme of consecrating Bishops, that hath not the word *Bishop* in it, or some others expressing the particular authority, and power of a Bishop, distinct from all other degrees of holy Orders. See *Ioannes Morinus* in his learned Commentaries *De sacris Ecclesia Ordinibus*, printed at Paris an. 1655 who sets downe the ancient formes both in Greeke and Latin, as well of Priesthood, as of Episcopacy.

24 The forme, or words whereby men are made Priests, must expresse authority, and power to consecrate, or make present *Christs* Body, and Bloud: whether with, or without Transubstantiation, is not our present Concern, but onely whether their forme expresseth authority, and power to make *Christs* Body truly present. See the forme of Priesthood used by the English Clergy set downe by me in the first *Chap. num. 10.* and you will not finde one word expressing this power, and authority. Receive the holy Ghost, of Ordoth not involve it, because its used in the consecration of Bishops, who would be reordained Priests when they interceieve Episcopall Order, if the said words include power to consecrate *Christs* Body. To *dispense*, or *minister* the Sacraments come farre short of the power, and authority of consecrating the elements, or making present *Christs* Body: Deacons did minister, and dispense the Body of *Christ* to the people in ancient times, but were never thought to have power, and authority of consecrating. The power of remitting sinnes doth not include power to consecrate, or make present the Body and Bloud of *Christ*; for, every layman hath power to remit sinnes by baptizing, and no layman hath power to consecrate, or make present *Christs* Body. Therefore words giving power to remit sinnes, doth not include power to consecrate all Sacraments ordained for remission of sinnes, as some Protestants endeavour to make the ignorant believe.

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In all formes of ordaining Priests that ever were used in the Easterne, or Western Church, is expressly set downe the word Priest, or some other words expressing the particular, and proper function, and authority of Priesthood. If any States, or Countrey should say, We choose such a person to be *King*, in the word *King* is sufficiently expressed all Kingly power, and authority. Therefore the Grecians using the word Priest, or Bishop in their formes, do sufficiently expresse the respective power of every Order.

25 The true reason why the English forme of making Priests, and Bishops, is so notoriously deficient, and invalid, is, because it was made in King *Edward* the VI. his time, when Zuinglianisme, and Puritans did prevaile in the English Church; the reall presence was not believed by them of the Clergy who bore sway, therefore they did not put in the forme of Priesthood any word expressing authority, and power to make *Christs* Body present. They held Episcopacy, and Priesthood to be one, and the same thing; therefore in the forme of making Bishops, they put not one word expressing Episcopall function, onely some generall termes that might seeme sufficient to give them authority to enjoy the temporalities and Bishopricks. This is also the true reason why *Parker*, and his Collegues were content with the Nags-head consecration, and why others recurred to extraordinary vocation in *Queene Elizabeths* time. Its very credible, that if Master *Land* had found successe in his first attempts, he would in time reforme the forme of the English Ordination, and thrust in some words expressing the power of Priests, and Bishops; seeing he, and others of the Protestant Clergy of late, did differ so much in opinion concerning Priesthood, and Episcopacy, from those who lived in King *Edward* the VI. time, and in the beginning of *Queene Elizabeths* reigne. He could not misse with six Prelats, and six other men learned in Gods Law, whereof the greater number might devise as warrantable a forme of making Bishops, and Priests, as was devised by the same number in King *Edwards* time. Yet all had beene in vaine, because neither Master *Land* himselve, nor any of the rest then living, could consecrate others, even with the Catholick forme, seeing none of them all had valid Ordination, as hath beene demonstrated. Therefore it was thought expedient to cover

Kallend.
an. 3. Ed.
VI. c. 12.
Mason pag.
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to cover the want of the reality of true Ordination, with an exterior formality of long cloakes, and surplises, and supply the want of Sacrifice with crosses, and candlesticks upon the Altars.

26 Master Mason commends much the *Wisdom of the English Church that so discreetly, and religiously pared away all superfluous Ceremonies in Ordination*: and saith, it was a singular priviledge of Master Parker, that being the 70. Archbishop after Saint Austin the Apostle of England, yet of all that number he was the onely man that received Consecration without the Popes Bulls, and superfluous Aaronicall ornaments. How discreet, and religious the English Church was in paring away pretended superfluities in Ordination, can not be determined by Master Mason, untill he makes appeare that all is superfluous in that kinde which he, and the Puritans, who made the English Rituall in King Edward the VI. time, fancied superfluous. It is not the part of any particular Church to pare away any thing that hath beene delivered to them by antiquity to be observed. Though some words have beene added to ancient formes of Ordination, for their greater explanation, or solemnity, yet none were ever so rash, as to pare away any, especially those that seemed to signifie the power, and authority intended by the Ordainer.

27 To conclude this matter, I say with Saint *Ierome*: *Ecclesia non est que non habet Sacerdotem*. How can the Protestant Church be the true Church, seeing it hath not any one Priest, or Bishop? Though it were not evident that it hath no valid Ordination, yet so many manifest uncertainties, and doubts, as themselves must acknowledge concerning their Ordination, doth demonstrate the nullitie of their Church. For if there remaine but one solid, and prudent doubt of the validity of Ordination of any Church, its impossible it should be the true Catholick, and Apostolick: because a doubtfull Clergy makes a doubtfull Church; and a doubtfull Church is no Church. The first step to Christian, and Catholick believe, is the well grounded credibility, excluding all prudent doubts, of that Church whereof we are members; if we have any prudent ground to doubt of the Clergy, we have the same to doubt of our Church, and of the Faith, or Doctrine proposed by its testimony: and the true Faith admits of no such

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such doubts. Therefore Protestants before they can prudently believe to have true Faith, or be in the Catholick, must cleare all the doubts heretofore objected against their Ordination, which I will briefly summe up.

28 First they must prove clearly, that the story of the *Nags-head* was a fable, and consequently that Master *Neale*, and the other Catholicks, who said they were eye-witnesses of what passed, were impudent Impostors, and content to be convicted as such in the same place, and time that they invented so palpable a lye. Secondly, they must make appeare evidently, that all the Catholicks of that time, both Bishops, Priests, and others, who believed Master *Neale*, and suffered much for conscience, were all runne mad, because they believed so great a foppery; or if they did not believe him, they were most wicked, and sacrilegeous persons, to engage posterity by their relation and testimony, to reordaine the Protestant Clergy. Thirdly, they must demonstrate, that all the first Protestant Bishops, and others consecrated by them, did conspire, not to contradict the story of the *Nags-head*, and their owne invalid consecration, for the space of fifty and odde yeares, to the great discredit of themselves, and their whole Church: whereas they might easily stop their adversaries mouths, by producing witnesses, and Records of the pretended solemn Congregation at Lambeth, being so often demanded in printed Bookes, by whom, and how were they ordained? Fourthly, it must be made appeare to the world, that *Bancroft* Bishop of London, could be ignorant of the publick Registers of *Parkers* Ordination at Lambeth, himselfe being so much concerned in it, and in the knowledge of it: if he were not ignorant of the publick Registers, why did he answer so fondly, and contrary to the very Protestant principles, that a Priest might ordaine Bishops in case of necessity? Fifthly, it must be manifestly proved, that not onely *Bancroft* was ignorant of the publick Registers, but that all the Bishops of England, who were present in the late Parliament, knew nothing of them; whereas Doctor *Morton* pretended Bishop of *Durham*, affirmed publicly in the upper House, that the first Protestant Bishops were consecrated at the *Nags-head*. This answer all the rest approved by their silence, and were glad to have that retiring place against the Presbyterians, who

who proved clearly, that they were not consecrated at Lambeth, as Master *Mason* pretends. But if Doctor *Morton*, and the rest of the Bishops knew any thing of *Masons* Booke, and Registers, as infallibly they did, why did not they stick to that? This proves evidently, that none of them did give credit to *Masons* new found Registers.

29 Sixthly, supposing Master *Masons* forged Records were true, it must be made cleare that there was in their Ordination a competent number of true Bishops, and consequently that the Bishops of *Edward* the VI. were validly consecrated, notwithstanding the Declaration of the contrary by publick Acts, and sentences in *Queene Maryes* reigne. Seventhly, if there was not a competent number of true Bishops, whether in the beginning of *Queene Elizabeths* reigne there was any such necessity as Protestants pretended, having then in England 14. Catholick and true Bishops. Eighthly, it must be made appeare that *Barlowe* was consecrated, who was the principall Consecrator of *Parker*; for if he were, how is it possible that in all the Registers of England, and Wales, there should be no mention of his Consecration? Lastly, it must be proved clearly, that the forme used in the ordaining of Protestant Ministers, and Bishops, is valid. It will be a very hard taske to cleare all these doubts, and exceptions. How unfortunately was *Charles* the First, late King of England, misinformed in matter of his Bishops, and Clergy. What scruple could he have had, if he had knowne the truth, to give way to the *Parliament*, to pull downe *Parliament Bishops*; who were so farre from being *de iure Divino*, that they were not so much as *de iure Ecclesiastico*.

30 And thus much I thought fit to produce at the present in confutation of what either hath, or may be said in behalfe of the English Protestant Clergy, and report me to the judgement of the impartiall Reader, how much he ought to rely upon their ministry, that by so many titles is proved to be null. But though any person should not be convinced of the nullitie of their Ordination, he can not but harbour a prudent doubt thereof, there being so evident reasons, and motives for it, as have beene set downe in this Chapter. Now, to receive the Sacraments from Priests of so doubtfull authority, is without all doubt a damnable sacrilege, it being a thing in the highest degree
against

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against

28 *A Treatise of the Nature of Catholick Faith,*
against the light of reason, and the rules of Faith to expose
to so manifest hazard the reverence of the Sacraments,
and the remedy of our soules. It is time now to passe from
the historicall relation of the introduction of a new found
Heresie, and the intrusion of a new fashioned Clergy, to a
more strict, and *Scholasticall* examination of the nature of
Heresie, and Catholick Faith.

C H A P. III.

Of Heresie.

1 **B**Efore Protestancy be compared with Heresie,
its necessary to declare what Heresie is. Catho-
lick Divines commonly define it to be an obsti-
nate error against any Doctrine of the Catho-
lick Church. But because Protestants do not
agree with us in determining what the Catholick Church
is; that we may not be engaged in a new dispute, before
we explaine what we have in hand, I thought fit to define
Heresie in such a sort, that the definition may seeme in-
different to all Christians, and suppose, or beg nothing to
favour Catholicks, or condemne Protestants; because if ad-
versaries agree not in some principles, they can not come
to an issue to end the Controversies.

2 The definition is this: *Heresie is an obstinate error a-
gainst the VVord of God, or the true sense thereof sufficiently
proposed as Divine Revelation.* How shall it be knowne
when any verity is sufficiently proposed as Divine Reve-
lation? The bare word, or testimony of men doth not
seeme to be a sufficient proposall of Gods revealed truths:
because every Sect give their word, and testimony, in fa-
vour of their owne Religion; assuring us that God re-
vealed the doctrine, and interpretation of Scripture which
they follow. And yet the contrary is evident; seeing God
can not reveale the contradictions, nonsense, and contra-
ry Tenets which are taught in so contrary Religions.
Therefore the testimony of men, if not confirmed by so-
me supernaturall signe, or miracle, can not be a sufficient
proposall of Divine Revelation.

3 But if any Doctrine be testified by lawfull witnesses
to be

to be Divine Revelation, and their testimony be confirmed by miracles, all men are bound to believe that the said Doctrine was revealed by God. This is the reason why the perfidious Jewes did sinne grievously in not believing the Doctrine of *Christ*, being confirmed with so many evident miracles. It is not necessary every person see a miracle, that the true Faith, and Doctrine of the Catholick Church be sufficiently proposed to him as Divine Revelation; its enough that he can not prudently deny, or doubt, that miracles have beene wrought in confirmation of the Doctrine proposed. *Christs* Doctrine was sufficiently proposed as Divine to many Jewes, who were not present at his miracles; its enough they were credibly reported. Saint *Augustine* proved that miracles were wrought in confirmation of Christian Religion by this ingenious *Dilemma*. Either the world believing such strange, and improbable things (to human sense) as our Faith teacheth; and so contrary to our naturall inclinations; did see them confirmed by miracles, or no. If they did see miracles, we have our intent. If they did believe without seeing any miracle, we have our intent also; because that very believe is the greatest of all miracles: for how is it possible that sober, and wise men should be so mad, as to believe, and embrace a new and strange Doctrine, so repugnant to their senses, and contrary to their liberty, and naturall inclinations, if they had not beene wrought upon by some supernaturall power, and signes? In one word therefore we may conclude, that onely Faith, or Doctrine is sufficiently proposed as Divine Revelation, which is not onely proposed as such by the testimony of a Church, but of such a Church whose testimony hath beene confirmed by unquestionable miracles, either seen by the believer, or at least so credibly reported to him by the testimony of honest, and learned men, that it were want of prudence in any person whosoever, to deny the truth, and sufficiency of such a testimony, and proposall.

C H A P. IV.

In what doth the obstinacy of Heresie consist?

1 **T** Here was never any Heretick so madly obstinate, as to give God the lye to his face, and in plain terms; all Sectaries acknowledge him to be Truth it selfe, and therefore not capable of deceiving, or of being deceived. The obstinacy of Hereticks is against Gods verities, not as they are uttered immediatly by himselfe, but as they are proposed by his Church. If God himselfe were pleased to speake immediatly to men, in such a manner, that it were evident, and cleare to them, the words, and sense which the Church proposeth, were dictated by himselfe, we should be little troubled with Heresies, none would be obstinate. All the obstinacy of Hereticks proceeds from the difficulty they finde in believing that God doth speak, or declare his sense by the Church: this once granted, our understanding hath no difficulty to submit by an implicite Faith to whatsoever the Church proposeth as Gods Revelation, or Word.

2 Against cleare evidence there can be no obstinacy; the object of it must be involved in some obscurity, otherwise the will (which is the source of obstinacy) could not master the unstanding. He who denyes what is cleare, and evident, is more mad, then obstinate. There is nothing more generally acknowledged, or more cleare, and evident to the understanding of all Christians, then this proposition, *if God said, or meant any thing it is very true.* The obstinacy therefore of Hereticks, doth not contest with this cleare, and confessed truth: it onely doubteth, or denyeth, that God said, or meant any such thing as the Church pretends; but no Heretick ever denied, or doubted, but that *if God meant, or said what the Church pretends, it must be true.*

3 The difference therefore betwene an *Heretick*, and a *Catholick*, is not, that the Heretick denyes, or doubts, all that to be true which he thinks God revealed, or meant; but the difference consists in this, that the Heretick doth
obsti-

obstinately deny, or doubt, that God said, or meant what the Church proposeth as Divine Revelation; and the Catholick doth firmly believe, he did say, and meane, whatsoever the Church proposeth as revealed. The Heretick believes what the Church proposeth, only conditionally, *If God revealed it*; reserving to his owne private judgement (or to that of his first Patriarchs, *Luther, Calvin, Chillingworth &c.*) the decision of this controversie, *Whether God revealed it, or no?* But the Catholick believes absolutely, and doubts not but God revealed what the Church proposeth as revealed, submitting his judgement (in matters of Faith) to whatsoever the Church doth define, or declare.

4 The obstinacy of *Heresie* may be well compared to the obstinacy of *Rebellion*, Heresie being indeed a Rebellion of private, and proper judgement against Gods authority, and veracity appearing sufficiently in his Church. Put the case that a Province of *Spain*, or *France* did reject any Lawes, or Ordinances made by their King, and intimated by his Officers to the people, and proclaimed in the same Provinces. In case these Lawes, and the said Officers (who have all the exterior signes, or marks whereby the Kings authority is usually discerned) were contemned by the people, not because they doubt of their Kings legislative power, but because they will not believe he made such Lawes, or gave any such Commission to his Officers; would not the people, notwithstanding all this pretended ignorance, be Rebels, and obstinate against their Sovereigne? would it excuse them from the guilt of Rebellion, to alledge in their owne behalfe, that they did not thinke, or believe, the King commanded any such thing, as his Officers pretended, and proclaimed? Their very excuse involves obstinacy, and Rebellion. The obedience and duty, which Subjects owe to their King, must be extended also to his Officers; they must obey their Sovereigne, not onely when himselfe commands, but also when the Officers that have the ordinary signes of his authority, do command in his name.

5 This is the case of Hereticks. They protest if they had thought, or believed, that the Doctrine of the Roman Church was revealed by God, they would embrace it with all their heart. But they do not consider, that this very

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 very If, or doubt, is their crime, and heresie. What reason, or prudent ground have they to doubt, that God doth speake by the Roman Church, as Kings do by the Officers? No. Officers, or Ministers have more authority, tick, and credible signes of their Kings authority, than the Roman Catholick Church hath of Gods Commission and trust, of proposing his Revelations, and interpreting his meaning of Scripture, as is demonstrated in the 14th and other Chapters. Now its sufficient to know, that these signes of the true Church are *Miracles, Sanctity of Doctrine and life, conversion of Nations, continuall succession* (from the Apostles to the present age) *both of Pastors, and Doctrines &c.* These signes are obvious to our senses, and may be perceived by all people, Clounes, Souldiers, and other illiterate persons, that will inquire, and examine the history of their owne Countrey, or the Religion of their Ancestors. Whatsoever amongst all the Christian Churches, hath these signes, That Church must be heard, obeyed and believed, as having Gods authority, and Commission to decide all doubts, and controversies of Faith; who ever believes not her Definitions, and obeyes not her Decrees, is an obstinate Heretick, and Rebell.

CHAP. V.

Of the Catholick Church.

1 **S**eeing the obstinacy of Hereticks is against Gods Revelations, as they are proposed by the testimony of the Catholick Church, its required something be said of this Church. That there is a Catholick and visible Church in this world, is granted (tacitely) by all Hereticks, seeing every Sect of them pretends to be the whole, or at least one part of the Catholick Church.

2 The Catholick Church is a multitude, or Congregation of men, whose testimony doth so sufficiently propose their Doctrine to be Gods Word, and the true meaning thereof, that it is evidently imprudence, and infallible damnation in any person whosoever, not to acquiesce in the said testimony, and not to believe (without the least doubt)

at readoubt) what it proposeth as Divine Revelation. There
 at Goare but two wayes to convince the understanding of man;
 y the one is evident, and cleare reason; the other is autho-
 uthenrity. To some things its necessary, even for salvation, we
 , the give our assent, though no evident, and cleare reason ap-
 iission peareth; authority (that is, the testimony of lawfull wit-
 retin nesses) must be taken for reason, and supply the want of it.
 the 14 It is unreasonable, and damnable, not to honour our Prin-
 at thces, and Parents, though they have no other evidence, or
 rime reason to shew, that they are our lawfull Princes or Pa-
 om thrents, but the authority, and testimony of lawfull witnes-
 octrines. God therefore having decreed that men should be-
 nay believe some mysteries above reason, commanded all, to be-
 er illi believe under paine of damnation whatsoever the Church
 istor faith he revealed. It is not unreasonable that God should
 Ance condemn us for not believing the testimony of the Catho-
 rches, llick Church in matters of Faith, which are above reason;
 obeyed seeing we shall be condemned, if we believe not the testi-
 iution mony of our Neighbours concerning our Princes, and Pa-
 rsof rents. Is it a law full excuse for any man to say, If I had be-
 er De lieved such a man to be my Sovereigne, I would obey him;
 or such a woman to be my Mother, I would honour her?
 If there be lawfull witnesses for Prince, or Parents, their
 testimony is to be believed; the very not believing them
 is a crime, though there be no more evidence for it, then
 the said testimony. Therefore *à fortiori*, the not believing
 the testimony of the Church, confirmed with so many
 signes, in matters of Faith, is a crime, and obstinate he-
 resie.

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3 Some Protestant Divines of the English Church are
 so civil, as to admit of us Roman Catholicks, and so cha-
 ritable, as not to exclude any Christians from being a part
 of the Catholick Church: yet we have reason to thinke,
 that its no civility, or kindnesse, but interest, that moves
 them to open the dore to us, because if they reject us,
 themselves can not pretend to be a Church, having nei-
 ther succession of Bishops, nor (without begging our testi-
 mony) any solid prooffe, that Scripture is Gods Word.
 What Bookes of Scripture they are pleased to accept of as
 Divine Revelation, they do it upon our score and word;
 but the sense which we delivered to them with the said
 Books, as the most principall part of Gods Word, they do
 refuse;

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refuse; never being able hitherto to give any tolerable
reason why they take our word more for the letter of
Scripture, then for the sense, and meaning of it? If we de-
serve credit in one, why not in both? being no lesse against
our conscience, and as much in our power, to corrupt the
letter, as the sense. But of their obstinacy in this particu-
lar, and others, I shall discourse more at large when
speake of Protestancy. Now I will proceed in the dis-
covery of the true Church.

C H A P. VI.

*Whether all Christians be the Catholick Church
or whether it may be composed of any two, or
more Congregations of them, if not agreeing
in all matters whatsoever which any one
Congregation, or Church pretends to
be revealed by God?*

THIS is as much as to demand, Whether Ca-
tholicks, and Protestants both, may be part
of the Catholick Church? Protestants (as we
have seen in the former Chapter) say, that al-
Christian Congregations are parts of the Ca-
tholick Church, as well as we Roman Catholicks. This
assertion they ground upon the signification of the word
Catholick, which is as much to say, as *Universal*. In the sa-
me sense they explicate *Catholick Tradition* to be onely
that which is contradicted by any Christian Church. Ac-
cording to this opinion, no Congregation of Christian
can be Hereticks; because Hereticks must be obstinate a-
gainst the Doctrine of the Universall, or Catholick
Church: but no Christians can be obstinate against the
Doctrine of the Catholick or Universall Church; seeing
themselves are part of it, and they can not be obstinate a-
gainst themselves, or their owne Tenets, and Doctrine
therefore none can be Hereticks. This absurd, and here-
ticall sequele is a sufficient refutation of the Protestant
principle, and their explication of the word *Catholick*.

2 But let us prove directly that neither all Christians, nor any two Churches dissenting in their testimonies, concerning whatsoever matters of Faith, can be the Catholick Church. My prooffe is this: The testimony of the Catholick Church, concerning what is pretended to be revealed, or not revealed by God, must oblige all persons who are informed of it, to believe what it saith, and proposeth. But if all Christians, or any two Churches not agreeing in their testimonies (suppose Roman Catholics, and Protestants) be parts of the Catholick Church, the testimony thereof can not oblige any sober person to believe what both say, and propose. First, because one Church contradicts the other, and its impossible to believe contradictions at one, and the same instant. Secondly, when witnesses do not agree in their testimonies, if they be of equall authority, no man is obliged to believe either side, but rather is bound in prudence, to suspend his judgement. Therefore if the Catholick Church be composed of all Congregations, and Churches of Christians, or of any two Churches not agreeing in their testimonies concerning matters of Faith, no man is obliged to believe the testimony of the Catholick Church, but rather to suspend his judgement, and credit nothing: which sequelle is absurd, and contrary to the Doctrine not onely of Catholics, but also of Protestants. Therefore the Catholick Church must not be all Congregations of Christians, or any two dissenting, but one onely Congregation of persons who agree in one Faith.

C H A P. VII.

Whether the testimony of the Catholick Church be infallible not onely (as Protestants terme them) in fundamentall, but also in not fundamentall articles of Faith?

THough we Catholics say that all articles of Faith, if once sufficiently proposed, are, in one sense, *fundamentall*; because under paine of damnation they must be believed: yet in another sense we admit a distinction betweene

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fundamentall, and not fundamentall articles of Faith, Fundamentall articles may be called such as no ignorance of them can excuse men from damnation, for not being believed. Not fundamentalls may be called such articles as if proposed, must be believed; but if not proposed sufficiently, the ignorance of them is excusable.

2 But whether these articles be both called fundamentall, or onely the first sort of them, our controversie with Protestants is the same, and the question is not set here out of its proper place; because the resolution of it is necessary to answer an objection, which Protestants make against the Doctrine of the former Chapter. All Christians (say they) do agree in fundamentall points of Faith, as in the *Trinity, Incarnation, &c.* what great matter is it, if they agree not in other things of little importance, without the knowledge, and sufficient proposall whereof, they may be saved, as *Purgatory, Transubstantiation, &c.* Why should we be obliged to believe things that are not absolutely necessary for salvation? especially seeing Roman Catholick Divines do not deny, that ignorance of not fundamentalls is not damnable? Therefore all Christians (though dissenting in not fundamentalls) may be called Catholicks, and the universall Church; because they agree in all necessary articles of Catholick Religion; and though their testimonies do not agree in *Purgatory*, v.g. being an article of Faith; why should their disagreement in that petty point invalid their testimony concerning the mystery of the *Trinity, Incarnation*, and other fundamentall articles.

3 This discourse, and objection of Protestants hath damned many a soule, because they did not examine the truth of it as they ought. But to declare the fallacy of it, something must be said of the Churches infallibility. Most Protestants do grant, that the testimony of the Church is infallible in proposing the fundamentall articles of Christian Religion; as, in delivering Scripture to be Gods Word, and in declaring the mystery of the *Trinity &c.* because Christian, and Catholick Faith must admit of no doubts concerning the truth of fundamentalls; and if the Church be not infallible in proposing those to us, we must necessarily doubt of their truth; for, though we doubt not that whatsoever God said is true, yet we can not but doubt,

doubt, whether he revealed or meant any such thing as the mystery of the *Trinity*, or *Incarnation*, if we do not believe that the Church is infallible in proposing the said mystery? God therefore in his Providence can not permit the Church to erre, or deceive us in fundamentalls, seeing its necessary for our salvation not to doubt of the truth of fundamentall mysteries; but if the Church may erre in proposing them, we can not but doubt of their truth. This reason (say Protestants) can not be applyed to *not fundamentalls*, because they are not absolutely necessary for salvation; and our salvation is the onely motive that God had to make the Church infallible in proposing articles of Religion. Therefore none is bound to believe, that the Church is infallible in not fundamentalls.

4 If the onely motive that God had to make the Catholick Church infallible, were our salvation, this discourse of Protestants might have some colour of truth; but Gods motive in all his actions, is not onely our salvation, but (in first place) his owne honour, and glory. There is nothing concerns Gods honour more, then that, whatsover is sufficiently proposed as revealed by him, be credited by us without the least doubt; whether the matter be great, or of little importance. Therefore the Churches infallibility, and our obligation of believing it, ought not to be measured by the greatnesse, importance, or absolute necessity of the matter proposed, in order onely to our salvation; but also by the sufficiency of the proposall, in order to Gods honour, and veracity. If a matter not absolutely necessary for salvation be as sufficiently proposed to be revealed by God, as the mystery of the *Trinity*, the obligation is as great of believing the one without any doubt, as the other. The reason is cleare; because there is as great an injury done to God, by denying, or doubting of his veracity, and revelation, in a small matter, as in a great. In believing we are as much bound to have a regard to Gods honour, as to our owne salvation; and his honour is as much concerned in being believed without the least doubt concerning *Purgatory*, as concerning the *Trinity*, if both mysteries be equally, or sufficiently proposed as Divine Revelation.

5 Seeing therefore that the selfe same Roman Catholick Church, and testimony, which proposed sufficiently in the

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 in the yeare 1516. to *Luther*, and all other Protestants since
 that time, Scripture, the mystery of the Trinity &c. to be
 Divine Revelation; did in the same yeare, and doth now
 also propose *Purgatory*, *Transubstantiation*, and other points
 (which Protestants call *not fundamentall*) to be revealed by
 God: its evident that there is as great obligation of be-
 lieving without any doubt *Purgatory*, *Transubstantiation*,
 and others not thought fundamentalls by Protestants,
 as the fundamentalls. But these articles which
 Protestants call *not fundamentall*, can not be belie-
 ved without some doubt, if the Church be not infallible
 in proposing them; as they themselves must grant by
 force of the parity made with their fundamentall articles.
 Therefore the Catholick Church is as infallible in its testi-
 mony concerning not fundamentall articles being Divine
 Revelation, as it is in fundamentalls; or if not, it must be
 fallible in both.

6 Yet if matters be well considered, we shall finde,
 that its impossible to deny any article of Faith, (though
 not absolutely necessary, and therefore (in the opinion of
 Protestants) of little importance) but a necessary and fun-
 damentall article must be denyed together with it. There
 is no article of Faith more fundamentall, and necessary for
 salvation, then *Gods veracity*. They who deny *Purgatory*,
 v.g. deny *Gods veracity*; because they who deny any thing
 that is sufficiently proposed as Divine Revelation, deny
Gods veracity, whether the matter proposed as revealed
 by him, be great, or small. Neither can Protestants give
 any other reason; why by denying the Trinity, *Gods vera-*
city is denyed, but because the Trinity is sufficiently pro-
 posed as Divine Revelation. Therefore if *Purgatory*, or
Transubstantiation be as sufficiently proposed as the Tri-
 nity; by denying them, and others the like, *Gods veracity*
 is also denyed. So that all articles of Faith, if sufficiently
 proposed, are fundamentall, and necessary for salvation.

7 My second answer to the discourse, and argument of
 Protestants, is, that witnesses contradicting themselves in
 circumstances, though of little importance, are not to be
 prudently credited in the maine points wherein they a-
 gree. The testimony of the two old Judges was not valid
 in the crime of adultery objected by them against *Susanna*,
 because though their testimonies did agree in the crime,

and

and in what was materiall to condemne her; yet they varied in some circumstances not materiall. What did it import (as to the guilt of *Susanna*) whether she committed adultery under a Fig-tree, or a Pine? Though it was a circumstance very indifferent, and of little importance in it selfe, yet the incoherency in it did prove that the two old mens testimonies in the maine were invalid. Therefore although not fundamentall articles were not necessary for salvation, yet the incoherency in such little matters doth invalid the Catholick Churches testimony even in fundamentalls, and the maine points of Christian Religion. Therefore it must be granted that the testimony of the Catholick Church either is not prudently credible, and infallible, in necessary, and fundamentall articles; or that it is prudently credible, and infallible in not fundamentalls. It followeth also out of the premises, that the Catholick Church can not be all Churches of Christendome, because there are not two of them whose testimonies concerning Faith do not differ, at least in not fundamentall points of Religion, and by consequence the testimony is absolutely incredible, because incoherent.

Against what hitherto hath beene said, some may object, that the Fathers unanimously testifying fundamentall articles to be revealed by God, ought to be credited, though they contradict one another in matters not fundamentall. Therefore the same may be said of many dissenting Churches, or Congregations of Christians; why should not the Catholick Church be composed of all Christians agreeing in the principall points of Christian Religion, though they agree not in others of lesse importance. The example of the Babylonian Judges in the case of *Susanna*, can not be applyed to the Catholick Church: they were not credited by *Daniel* in the fact which they unanimously testified, because the circumstance wherein they varied, was so concomitant, and connected with the fact it selfe, that it was impossible to see one, and not the other. Therefore the contradicting themselves in the circumstance of the tree, did demonstrate that they never saw *Susanna* commit adultery. But no such connexion appears betweene fundamentall, and not fundamentall articles of Christian Religion; the *Trinity*, or *Incarnation* may be sufficiently proposed as Divine Revelation by the testimony

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of both Protestant, and Roman Church, though *Purgatory*, or *Transubstantiation* be onely held by Protestants, to be onely a probable opinion of the Roman Clergy, and consequently not sufficiently proposed as Divine Revelation, because it wants the concurrence of a considerable part of Christianity in the testimony which it gives of those, and the like not fundamentall Tenets.

To the first part of this argument I say, that the Fathers in their greatest differences agree in submitting their judgements to the Sea Apostolick, or to a generall Councell, as to the visible and infallible Judge of Controversies Not to Protestant Churches, each one pretending to be Independent of the other, and of the Roman also. Such independency, and obstinacy of judgement is wholly inconsistent with unity of Faith, and identity of Church.

Now to the second part concerning *Susanna*, and the two old Judges, I answer, that all mysteries of Christian Religion are connected in the motive of believe; so that we can no more discover a matter of Faith without the motive, then a matter of fact without its circumstance. Wherefore the motive being the same in all, they are all united to the motive, and consequently so inseparable one from another, that denying one you deny all, as denying the motive, whereon all, and every one do rely.

If the greatnesse of the matter proposed, or the number of proponents, and not the quality of the proposall, did authorise, and induce the obligation of believing whatsoever the Catholick Church testifieth to be Divine Revelation, the aforesaid argument might trouble Catholics: but seeing that both the testimony of few, and matters not absolutely necessary for salvation, may be confirmed with supernaturall signes, and with true markes of the Catholick Church, and Doctrine, there is no necessity of obtruding upon it any Protestant Congregation, thereby to give more credit. Christians were not very many in the beginning of the primitive times; and yet they filled up the number of the Catholick Church. The Arrians were thought to be more numerous then the Catholics, and yet it was never thought necessary, by any Orthodox, to have the concurrence of their suffrage, or testimony concerning Religion, and declaring what was fundamentall, and not fundamentall. I see no reason why the Catholick

ick Church of this age should court Protestants more then the Church of the fourth and fifth age did Arrians, Nestorians &c. I am sure the Arrians were more in number then Protestants, and much more learned, they had a more certaine Ordination of Priests, and Bishops, and many of them were of as good life, and conversation as any Protestants are, or were since the beginning of the pretended Reformation Why therefore should Protestants be a part of the Catholick Church, and not Arrians, or Nestorians?

If Protestants be admitted as part of the Catholick Church, the Turkes, Jewes, and all others, who believe there is one God, may with reason complaine, that they also are not looked upon as Catholicks. For they, and we agree in the two fundamentall articles, which onely (according the opinion of many learned Divines) are necessary, *necessitate mediij*; to wit, *that there is a God, and that he is Remunerator*. Turkes, and Jewes believe this, therefore they agree both with us, and Protestants in fundamentalls. Let us all therefore be parts of the Catholick Church. And though Jewes, or Turkes be not baptized, that can not prejudice them, according the principles of Protestants; their implicit, or conditionall faith will excuse them, as well as Protestants from damnation, *If God revealed the necessity of Baptisme, or that Scripture is his VVord* (saith a Turke) *I believe both*, but untill that be made cleare unto me, I am not more bound to believe either absolutely, and without doubt, then Protestants are to believe *Transubstantiation*. I see no reason why this implicate, and conditionall faith should not save Jewes, and Turkes, as well as Protestants, if the mysteries not believed by either, be equally proposed. Therefore Protestants are no more part of the Catholick Church, then Turkes, or Jewes: I am certaine we have no more need of the testimony of the one, then of the other, to establish what ought to be believed as Catholick Faith, or what articles are fundamentall.

C H A P. VIII.

Whether any reformed, or Protestant Church of the world be the Catholick and Apostolick Church? And whether their pretended clearnesse of Scripture doth sufficiently propose their doctrine as Divine Revelation?

This definition of the Church is clearly insinuated in Scripture
Act. 1. v. 8.
Luc. 24. 48.
Joan. 18. 37.
Act. 5. 32.
Act. 2. 32.
Act. 4. 33.
Rom. 10.
Math. 28.
&c.

IN the fifth Chapter *num. 2.* it hath beene said, that the Catholick Church is a multitude, or Congregation of persons, whose testimony doth so sufficiently propose their Doctrine, or Faith, to be safe, Gods Word, and the true meaning thereof, that it is evidently imprudence, and infallible damnation in any person whosoever, not to acquiesce in the said testimony, and not to believe without the least doubt what it proposeth as Divine Revelation. The testimony of the true Catholick Church must not be credible onely to silly soules, that believe any thing they heare, by reason of their ignorance, or because they were not rightly informed: it must be credible to the most prudent, and informed persons, by reason that the said testimony is confirmed with so cleare signes, and markes of Gods providence in planting, and propagating the Faith professed by the true Church, that (all circumstances considered) no informed, and prudent person may judge any other Church to have as much as a probable appearance of the true one, when they are compared with the Catholick.

2 How the Protestant Churches, and Reformation did beginne, hath beene said in the first Chapter; which supposed, let us now examine whether any person can prudently believe, that either the Protestant Church of England, or that of *Stratzburg*, or *Zurick*, or *Geneva*, be the true Catholick Church of God? The ground of the belief of these, and all other reformed Churches, are reduced to two; one is cleare Scripture pretended against the Roman errours, (as they call them;) the other is, the private Spirit, whereby they interpret the true sense of

Scriptures

scriptures to be contrary to the Tenets, and Doctrine of
 the Roman Catholick Church. This is all the evidence
 which Protestants have to prove, that each of their owne
 Congregations is the true *Spouse of Christ*, and that the
 Church of Rome is the *Whore of Babylon*. Miracles they
 do not pretend to; and as for the two other signes which
 most of their Authors brag of, (that is, the sincere preach-
 ing of the Word of God, and the lawfull administration
 of the Sacraments) these two can not be knowne, nor per-
 ceived, untill that, whereupon they depend, be first known
 to be the true sense of Scripture, or the true Faith be
 knowne. But when the true Faith is knowne, we have no
 more need of signes to bring us to the knowledge of it,
 or the true Church that professeth it, then a Pilot hath of
 marks to be guided by into the haven, after he is within
 to be safe, and at anchor. Therefore these two signes of Prote-
 stant are not true signes, because they are as unknowne,
 and as hard to be found out as the Church it selfe, which
 is contrary to the nature, and essence of a true signe.

3 As for the first ground of Protestancy, and Reforma-
 tion, which is the pretended cleannesse of Scripture against
 the Doctrine of the Roman Church; it can as little con-
 firme the testimony of the Church of England, or *Zurick*,
 as the *Turkes Alcoran*. First they tell us that Scrip-
 ture is against *Transubstantiation*, *Purgatory*, *worship of Im-
 ages &c.* We deny it, and bring (at least) as cleare texts of
 Scripture for our selves, as Protestants do against us. They
 say the words, and sense of Scripture are so cleare against
 our Doctrine, that none can deny them. Yet we reply,
 that we are not so impious, nor obstinate, as to maintaine
 our Doctrine point blank against Gods Word, and sense. Now
 the question is, whether the testimony of Protestant
 Churches against us, or ours in our owne behalfe, and
 defence concerning the cleannesse of Scripture, be most
 credible to sober, and prudent men? I answer that the te-
 stimony of Catholicks of the obscurity of Scripture, a-
 gainst *Transubstantiation*, *worship of Images &c.* is not one-
 ly more credible then the testimony of Protestants to the
 contrary; but also that the testimony of Protestants,
 saying, that Scripture is cleare against *Transubstantiation*,
worship of Images, *Purgatory &c.* may be demonstrated to
 be false.

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4 That this may not be thought a vaine undertaking, suppose that our Controversie with Protestants concerning the clearnesse, and obscurity of Scripture in controverted points, is to be understood after all combinations and confronting of texts, which seeme to have relation, or dependence one of the other. I suppose also, that some Catholick Doctors have read, and considered Scripture and all controverted texts, as diligently as Protestants; as may appeare by their printed Bookes, wherein they answer all Objections made by *Luther, Calvin, Jewell &c.* I thinke it also no discredit for Protestants to admit, that (at least) some of our learned men, and well versed in Scripture, have so much honesty, as not to conceale from the world that true sense of Scripture, which seemeth to themselves cleare and evident, after the combination, and examination of all controverted texts. But to be briefe, and decline all comparisons, which are odious, let us suppose for the present (which Protestants ought to take as a courtesie) that learned Protestants, and learned Catholicks, are equally honest, and equally learned; both honest, and both learned, if the contrary be not made appeare by the ensuing demonstration.

5 It is impossible for men equally learned, and equally honest, to have any controversie about the sense of any words of Scripture, if the sense be cleare, and evident. But Protestants, and Catholicks (who are supposed to be equally learned, and equally honest) have controversies about the sense of such words of Scripture as concerne *Transubstantiation, worship of Images*, and other controverted points. Therefore its impossible that the sense of such words of Scripture as relate to *Transubstantiation &c.* should be cleare, and manifestly against the Doctrine of Catholicks. Therefore the testimony of all Protestant Churches maintaining the clearnesse against them, is not onely incredible, but manifestly false. Because the testimony of Catholicks (though in their owne defence) is made evidently true by the controversie it selfe, a visible, and undeniable effect, that can proceede from no other cause (amongst learned, and honest men) but from the obscurity of the words, and sense, wherein their judgements differ. If they squable about what is cleare, both parties, or at least one, is ignorant, or not honest. We Catholicks

holicks have no reason to thinke that all our Doctors want knowledge, and sincerity; its cleare to all Christenome, that in our Church we have in all parts of the world both learned, and honest men: and if Protestants thinke the same of themselves, they must grant that our controversies do manifestly demonstrate, the obscurity of Scripture.

6 Seeing Scripture is obscure, and in no place cleare against *Transubstantiation*, *worship of Images*, *Purgatory &c.* what ground, or warrant had the first Protestants for their pretended Reformation? would not all the world have reason to laugh at us Catholicks, if we should part with that ancient sense of Scripture in favour of *Transubstantiation*, *Purgatory &c.* (which we received from the Church that went before us, assuring it was revealed by God) upon the bare word of *Luther*, *Calvin*, *Knox*, or the 12. persons that made the Ritual, and pretended to reforme in *Edward* the VI. time, the Sacraments, both in matter, forme, and number? What signes, or miracles did they shew for their extraordinary Mission, and Apostleship of reforming the Doctrine of the Catholick Church? If any man who received his Land, by inheritance from his Ancestors, ought not to part with it, if not forced by better evidence then his owne, how can we part with our Faith, and sense of Scripture (which is the ground of all our supernaturall inheritance, and happinesse) untill Protestants shew a better title, then the inheritance, or continuall succession of our Doctrines from the Apostles? They must produce better evidence then their pretended clearnesse of Scripture. If they laugh at *Quakers*, notwithstanding all the texts of Scripture which they have at their fingers ends, against Protestant Doctrine; how do they imagine did Catholicks looke upon the first pretended Reformers? One advantage these new *Quakers* have against all Protestants, which Protestants have not against Catholicks; and it is, that a new *Quaker* may say with truth to an old or new Protestant, he hath as prudent ground, and as good evidence for his owne interpretation of Scripture, and Religion, as the Protestant hath for his; their fancies (the onely ground of both their Faith) being much alike, and their Mission being not warranted by any precedent Church. This the Protestants can not object against Catho-

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Catholicks, because we had alwayes the word, and warrant
of a preecedent visible Church for our interpretation of
Scriptures, and Religion.

C H A P. IX.

*Whether any Puritanicall Congregation be the
Catholick Church, by reason of their
pretended spirit?*

I **T** Here not a trades-man, or simple woman, a-
mongst the purer sort of Protestants, who do
not imagine themselves to be more infallible
in interpreting Scripture, then the Pope, and
all the generall Councells together. This infal-
libility they attribute to the Spirit of God, which they all
pretend to have. But this fond imagination is as easily
refuted, as the clearnesse of Scripture hath beene in the for-
mer *Chap.* because every pure Protestant, or Puritan, pre-
tends to have the Spirit of God; but that Spirit contra-
dicting it selfe according the diversity of Tenets which the
purely inspired hold, it is impossible it should be the Spirit
of God, who can not inspire contradictions. Yet they are so
obstinate, that its impossible to perswade them to the con-
trary, though you may clearly convince them. The Pope
must be *Antichrist*, Catholick Kings the horns of the *Beast*,
& religious Orders, rags of Rome wherewith the *Whore* of
Babylon adomes her selfe. The Puritans must onely be the
Elect, the Saints, and pure Zealots of the beauteous disci-
pline of *Sion*: which to carry on, though whole Nations
be extirpated, their holy Spirit doth not onely rid them
from any remorse of conscience, but assures them no
worke can be more meritorious. If you inquire of them,
how they know whether this spirit of theirs be good, or
bad, of God, or the Divil? *Calvin* their Patriarch, and Ma-
ster answers, that they do discern it as clearly as they do
white from black, sweet from sower, and light from dark-
nesse; his prooffe is the experience and testimony of eve-
ry one of the faithfull Brethren, concerning the purenesse
of his owne spirit.

2 This Calvinisticall and private spirit being so hidden,
and

and undiscernable, can not be a sufficient, and prudent ground (at least for any man that hath it not) to believe it is the Spirit of Truth, and of the Catholick Church. Men who are not in the true Church, must be led into it by some credit, and exterior signs. And though Faith be a gift of God, yet it is communicated by preaching, and hearing, *Rom. 10.* We do not deny that God must helpe all Catholicks interiorly with his supernaturall grace, and spirit; but the difference betweene the *Puritan*, and *Catholick* spirit, is, that the *Puritan* spirit inspireth a beliefe contrary to reason; the *Catholick* spirit inspires a beliefe non contrary, but agreeable to reason. Though *Christian* Faith be above reason, it is not unreasonable. But it can not be agreeable to reason that any person believe a *Puritanicall* spirit without any more prooffe of the goodnesse of it, then a *Puritans* word, against a sense of Scripture which hath beene continued in the *Roman Churches* since the primitive times, as is evident by tradition, testimony of Fathers, and acknowledged by the *Magdeburg Centuries*, and other *Protestant Writers*. Therefore the private spirit can not be a sufficient proposall of the true Faith, or a credible, and convincing signe of the true Church.

3 Another prooffe that no private spirits interpretation of Scripture can be the true one, being contrary to the publick testimony of the Church which went before it, and *Puritans* pretend to reforme; may be borrowed from *Saint Peter*, who giveth to understand, that no private interpretation can be the true sense of Scripture. The reason is cleare, because there is none (if not confirmed in grace) who may not be an obstinate Heretick against the true sense of Scripture in controverted texts; but no man can be obstinate against his owne private interpretation, and the sense of his private spirit. Therefore he can not be an Heretick, if the private interpretation of Scripture against the publick testimony of the precedent, or present Church which he impugneth, be the true meaning, and sense of Gods Word.

Pet. 1. 20.

4 Perhaps *Puritans* will grant that its impossible for any of them to be an Heretick, seeing their spirit is infallible. If this be granted, its also impossible for any other to be an Heretick, or obstinate against their spirit, or interpretation; because he who is obstinate, may be convinced;

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 ced; and its not possible to convince any man but by
 cleare reason, or at least by lawfull witnessses. Cleare rea-
 son Puritans can not pretend for their spirit, because its a-
 gainst reason to believe it. Lawfull witnessses for it there
 can be none, or no more then one; which is not enough,
 nor allowed as lawfull in a mans owne case. Though eve-
 ry Puritan giveth not onely a testimony of his owne, but
 also of his Brethrens spirit, yet he is no lawfull witnessse for
 any other mans spirit; because he hath no better evidence,
 or ground for the testimony he gives, then the other
 mans owne word in commendation of his owne spirit; he
 neither seeth the spirit of the other, nor any signe where-
 by it may be made credible; onely he may witnessse that
 the man whose spirit it is, sayeth, it is of God; but one
 mans word, in his owne case, is no sufficient evidence
 for a lawfull testimony. Therefore there are no lawfull
 witnessses for the private spirit, and consequently, none
 can be obstinate against us, because none can be convin-
 ced that it is of God. Whence it followeth, that the spirit
 can be no sufficient proposall of Gods Word, or sense; and
 therefore no inspired Congregation of Protestants can be
 the Catholick Church.

CHAP. X.

*Whether that Congregation of persons which live
 in communion with, and subjection to the
 Roman Church, be the Catholick and
 true Church of God?*

THis question seemeth to have beene resolved
 by what is said in former Chapters. Because it
 there be a Catholick Church, and that is not
 all Congregations of Christians taken toge-
 ther, nor any Protestant Church in particular,
 the dispute can onely be now between the Greek Church,
 and the Roman; but the Grecians having so many times al-
 tered their Faith, so many of their ancient Patriarchs be-
 ing condemned Hereticks, and all their Church being le-
 gally convicted of Schisme, and Heresie, in three generall
 Coun-

*Vide sum-
 mam Con-
 ciliarum*

*A. F. longo
 in Con-til.
 Florentian-
 um in Le-
 gatione I.*

Councells, of Florence, Lions, and the Lateran, they can not pretend to be the true Church, which never erred. I do not speake of that part of the Greeke Church which communicates with us Roman Catholicks, because that is part of the Roman. But suppose the Roman Church were not the Catholick, I see not what advantage Protestants may have by pleading for the Grecians, seeing these agree not with them, but are altogether against the pretended Reformation, and condemne it as Heresie, as appeares by the answer of the Patriarch of Constantinople to the Protestants of Germany, mentioned by *Bellarmino lib. 3. de Euchar. cap. 21. in fine.*

2 To prove therefore that the Roman Church is the true Catholick, it must be made appeare, that it proposeth sufficiently its Doctrine of Faith, as Divine Revelation, this sufficient proposall can not be done by cleare and evident reason, because the mysteries of Christian Religion are above humane capacity. Therefore it must be done (according to what hath beene said in the 4. Chap.) by authority, and the testimony of lawfull witnesses. But lawfull witnesses in matters of Faith, are onely they, whose testimony hath beene confirmed by miracles, as hath beene demonstrated in the 2. Chap. Therefore we must prove also miracles, if we intend to prove that the Roman Church is the whole Catholick, and that it proposeth sufficiently its Doctrine as Divine Revelation. Now to the prooffe of the assertion.

3 That Doctrine is sufficiently proposed as Divine Revelation, which is delivered to us as such by the testimony of lawfull witnesses, confirmed by miracles. But the Doctrine of the Church of Rome is delivered to us as Divine Revelation by the testimony of lawfull witnesses, and their testimony is confirmed by miracles. Therefore its sufficiently proposed as Divine Revelation, and by consequence the Church of Rome is the true Catholick

4 If the Minor, or second proposition be proved, my intent is concluded. That the Roman Church hath lawfull witnesses of its Doctrine to be Divine Revelation, hath this difficulty: A lawfull witnessse requires not onely knowledge of what he testifieth, but also honesty; both qualities are necessary, an honest foole being as little to be credited as a knowing knave. But how can the

50 *A Treatise of the Nature of Catholick Faith,*
Roman Church now extant in the 17. age of Christianity,
have lawfull witnesses of the Doctrine, and sense of Scrip-
ture, which *Christ* and the Apostles taught the world so
long since? Though honesty can not be denied to many
Roman Catholicks, yet the knowledge what the Apostles
taught, which is required for a lawfull witness of the true
Church, can not be granted to any, seeing none is now
living on earth, that conversed with the Apostles. This
argument doth equally impugne all Churches, yet none
can answer it but we Roman Catholicks.

5 It concernes all the world, even our very adversaries,
to grant, that the Roman Catholicks have lawfull wit-
nesses with sufficient knowledge of what Religion, and
sense of Scripture was taught by the Apostles in the primi-
tive Church, nay which is more, that no other Church
pretending to Reformation, can have sufficient know-
ledge required for lawfull witnesses of the true Religion,
sense of Scripture, and Doctrine of the primitive Church.
If the Roman Church hath not sufficient knowledge for
lawfull witnesses of *Christ*, and the Apostles Doctrine, no
hereditary King, or Prince, can have a title, or right to his
crowne; because the right descended to them by inheri-
tance, doth depend upon a lawfull testimony averring,
that they are the true heires of such a man, who reigned
perhaps three or four hundred yeares ago. *Henry the IV.*
of France proved himselfe by lawfull witnesses to be the
heire of *Saint Lewis*. But who could be a lawfull witness
that *Henry the Great* descended of *Saint Lewis*? All France
did give a lawfull testimony of it, because it was a con-
stant tradition in the whole Kingdome, descended from
Saint Lewis his time to this present age. That is to say, in
every Century, or age, there were honest men, and lawfull
witnesses who testified, that *Henry the IV.* Ancestors de-
scended from *Saint Lewis*; though one onely age could re-
member, or see *Saint Lewis*, yet the next ensuing did see
the first, and heard their testimony; the third did see the
second &c. In every age did live men whose testimony
might be relyed upon. It must be granted therefore by all,
that the knowledge which is grounded upon a conti-
nuall, and never interrupted tradition, is sufficient for law-
full witnesses.

6 That the Roman Catholick Church hath a conti-
nuall,

nuall, and never interrupted tradition of its Faith, and sense of Scripture being taught by *Christ*, and the Apostles, can not be denied by our adversaries, it being evident to the world, that they who contradicted any article of this Faith we now professe, in former ages, were looked upon, and condemned as Hereticks; which is an infallible argument that we, in every age, received our Doctrine from the former not as the word of men, but as the Word of God, or as Divine Revelation: for, if it were not believed as Divine Revelation, why should we condemne men as Hereticks, because they denied it? Neither do Protestants deny, that we believed our tradition, and the testimony of our Church, to be grounded upon Divine Revelation; they onely say we were mistaken, and that both our tradition, and testimony of the Roman Church was fallible. But then we urge, that they acknowledge both were infallible in delivering to them the Scripture, and testifying that it was the Word of God: therefore in delivering, and testifying all the rest, seeing the same testimony delivering many things together, must be of equall authority in all, and equally believed by them who accept of it as a lawfull prooffe. All our pretended Reformers had no other ground in the year 1517. to believe Scripture as Divine Revelation, but the testimony of the Roman Church. Therefore they ought to believe all the rest, or not to believe Scripture.

7 I said, it concernes also our adversaries to grant, that their reformed Churches have no lawfull witnesses in matters of Faith; because there can not be that sufficient knowledge which is required in a lawfull witness of Faith, without tradition, whereby it may appeare, that the Faith and sense of Scripture of this age doth agree with that of the primitive Church. If once our adversaries acknowledge lawfull witnesses of things past long since, without a constant, and never interrupted tradition, every man whose spirit of ambition moves him, may pretend to be true heire of any hereditary crowne, or estate; and without further prooffe then his owne word, and spirit, or some obscure text of Scripture, will exclude Kings and others, whose rights are grounded upon tradition. But if tradition be so necessary to preserve, and make credible the testimony of men in matters of estates, and rights in the Com-

52 *A Treatise of the Nature of Catholick Faith,*
mon-wealth, it can not be superfluous to make credible
the testimony of men concerning matters of Faith.

See the 13.
Chap.

8 It remaines now we prove that the testimony of the
Roman Catholick Church hath beene confirmed with su-
pernaturall signes, or miracles. But seeing there are in the
Roman Church lawfull witnesses who prove, that the
Faith which they now professe, is the same with that of
the primitive Church, miracles also are proved by the sa-
me witnesses, it being granted by Protestants themselves,
that miracles were wrought in the primitive Church to
confirm the Faith, which *Christ*, and his Apostles taught.
Yet in the Roman Catholick Church there are now law-
full witnesses, and have beene in every age since *Christs*
preaching, that there have beene miracles done in confir-
mation of the Roman Faith. This is evident to all who
read the Ecclesiasticall Histories of present, and past times.
Neither can our adversaries deny, that we have lawfull
witnesses for miracles now wrought in our Church (even
in confirmation of that Doctrine wherein we differ from
them) and reported by so credible testimonies, that it were
imprudence in any person whosoever to deny them, which
is enough to propose sufficiently our Doctrine as Divine
Revelation.

But Protestants do not believe our miracles, because
they imagine that they are against Scriptures, that is, a-
gainst their owne interpretation of it, and that some mi-
racles have beene false, and forged. We do not say that
all things which the common people thinke to be mira-
cles, are really true miracles; but we affirme that true mi-
racles there are in our Church, and very frequent, confir-
ming that very Doctrine which Protestants reject: the for-
gery or knavery of some particular wicked men in feig-
ning miracles, can not prejudice all, especially such as are
seene, and experimented by persons of knowne integrity,
and learning, able to discern betweene true and false mi-
racles: otherwise it will follow, that all the new Testa-
ment must be called in question, or denied to be Gods
Word; because Saint *Thomas* his pretended Ghospell, or
Nicodemus his writings are condemned as forged, or Apo-
cryphall.

That no reformed Church of Protestants can have law-
full witnesses to propose sufficiently their Doctrine as Di-
vine

vine Revelation, is evident; because for the space of 1500. yeares, they were without any visible Church, or tradition; therefore their witnesses also are invisible, and by consequence not lawfull, or credible. Fox and others made a certaine Catalogue of men who opposed the Doctrine of the Roman Church in former ages; but they were known Hereticks, and did neither agree amongst themselves, nor with Protestants, in their Tenets, or Religion, as hath beene demonstrated by Father Persons in his Examination of Fox his Kalendar, and by many others.

9 I conclude therefore, that seeing Protestants grant there is, and hath alwayes beene a Catholick Church upon earth, and that Church must have lawfull witnesses testifying their Doctrine to be Divine Revelation; it being evident, that no Congregation of men can produce any such lawfull witnesses, but the Roman Catholicks (amongst whom I include also them of the Greeke Church who agree with us) its also evident, that there can be no Church Catholick but the Roman.

C H A P. XI.

*Whether Transubstantiation, and the lawfulnessse of the worship of Images be sufficiently proposed by the testimony of the Roman Catholick Church, as Divine revelation?
and whether Protestants have any lawfull exceptions against them?*

1 **T**Here are so many Bookes printed in defence of these Catholick Tenets, that I judge it superfluous to treat of them *ex professo*. I will onely answer some exceptions that Protestants have made against them to my selfe, in diverse occasions. That the Roman Church doth propose these articles sufficiently as Divine Revelation, is cleare; because it proposeth them by the same testimony, and confirmed by the same signes, whereby it proposeth Scripture to be Gods Word: this last proposall Protestants themselves grant to be so sufficient, that no man

54 *A Treatise of the Nature of Catholick Faith,*
may in prudence deny it. Therefore the same must be said
of all therest, and in particular of *Transubstantiation*, and
worship of Images.

2 But let us heare the exceptions of Protestants against
each of these mysteries. Against *Transubstantiation* they
object the evidence of our senses; it never being read in
Scripture (say they) that God by a miracle deceived mens
senses, or made appeare to them one thing for another.
Moyse and *Aarons* rod in Egypt, was really converted into
a serpent, and seemed so also to the senses of the specta-
tors. The Magicians rods seemed to be serpents to the
senses, but really were not. From hence they conclude,
that by false miracles, and illusions the senses may be de-
ceived, but never by true supernaturall signes, or mira-
cles. Against *Transubstantiation* they object also novelty of
the word, and of the thing defined, which was in the
Councell of *Lateran* first, and after in the Councell of
Trent.

3 As for *worship of Images* they looke upon it as ido-
latry, or at least as a thing inclining the common people
to it, and therefore both dangerous, and unlawfull. Some
object also novelty against it, the first time (say they) *wor-
ship of Images* was heard of, being some 800. yeares ago, in
the second Councell of *Nice*.

4 Now to their first exception, and the evidence of
their senses against *Transubstantiation*, I answer, that the
senses are not deceived, because (according to common
Philosophie) their proper object (which are the accidents)
do remaine. But seeing divers both Catholicks, and Pro-
testants do deny that there be any accidents separable from
their proper substance, my second answer is, That there
are two sorts of miracles. Some miracles are wrought, not
to be seene, but to be believed; because they are not one-
ly miracles, but also mysteries of Christian Faith. The In-
carnation, or Union of God and man in one person is one
of the greatest miracles, yet it was not done to be seene, or
manifested to our senses in this life, but (being concealed
from them) to be believed. The miracle of *Transubstan-
tiation* is called by *Christ* himselfe *Mysterium Fidei*, a myste-
ry of Faith; it was not done to be perceived by our senses,
but to be believed by our understanding.

5 Other miracles there are which have been wrought
by

by God, to the end they may move us to believe, not themselves, (for they are seene, and manifest) but some other revealed truth; these miracles are patent to our senses, because they give us sufficient evidence, that the mysteries of Faith may prudently be credited as Divine Revelation. Such was *Moses* his miracles in Egypt; the rod was not turned into a serpent, that *Pharao*, and the Egyptians should believe what they did see with their eyes, but that they should believe somewhat else, to wit, that *Moses* was sent by God.

6 Supposing this difference betweene miracles, there can be no difficulty in answering the objection made by Protestants against *Transubstantiation*. Miracles which are not wrought principally to the end that they may be believed by Faith, but rather to the end they may be evidently seene, and by their meanes other mysteries believed, can not deceive the senses; because then they would be of no use, Gods providence, and end in working them, would be frustrated. Miracles which are together mysteries of Faith, and are done that they may be believed, and not seene, must not appeare evidently to our senses, but rather be concealed from them; otherwise we should have evidence, and believe of one thing in the same time. The mystery of *Transubstantiation* is a miracle not to be evidently seene, but to be believed. Therefore its no mervaille that it be not patent to our senses: when *Christ* turned water into wine, he did it in such a manner, that the sense perceived it to be wine, because from that evident and sensible miracle, they might inferre, and believe, that he was the true *Messias*. But when he changed bread, and wine into his owne Body, and Bloud, there was no appearance of change, it seemed to remaine still bread, because the insensible change of one substance to another, was a mystery to be credited, and not to be seene. The *Manna* (which was a figure of the Blessed Sacrament of the Altar) did favour to the Jewes whatsoever they fancied, though it remained the same substance it was before: I see therefore no reason why we Christians should give more credit to our palat, then the Jewes, who had as much reason to doubt of the *Manna*, as we of the Sacrament; nay we have lesse, because *Christ*s words are so absolutely, and cleare, *This is my Body*: if it be his Body, it is not bread;

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being impossible that *Christs* Body should be bread.

7 Seeing God will not have the mystery of *Transubstantiation* be evident to our senses, its not to be thought either superfluous or incredible, that the species, or appearance of bread and wine, worke the same effects, which their substance would have done, if it were present: for, God is as coherent in supernaturall things, as in naturall; its necessary therefore for the concealment of this mystery, and for the merit of Christian Faith, that no want of the substance of bread, and wine, may be perceived in the Sacrament by any curious experience of men, who would eate, and drinke onely consecrated species. The not manifesting this great mystery to our senses, requireth, that the same effects be worked by the species, as by bread, and wine.

8 Some Protestants thinke it a contradiction that one body be present in many places together. But all Catholicks hold that *Christs* Body, and Bloud, have a spirituall presence in the Sacrament, which once granted, there can be no difficulty in believing that our Saviours Body, and Bloud, may be in many places at the same time; because its granted to all things which have a spirituall presence.

9 If any inquires, how can a body have a spirituall presence? I answer him with demanding, how can a spirit have a corporall presence? How can an Angel have the appearance, and presence of a young man? whereof there are many examples in Scriptures. Whence it followeth, that our senses may be deceived, or (to speake more properly) may give occasion to the understanding to be deceived, not onely in the mystery of *Transubstantiation*, but also in others, expressed in Scripture; which is contrary to what our adversaries object. Angells seemed to the eyes of *Abraham*, *Iosue*, *Tobias*, and others to be young men, and yet they were not men, but spirits.

10 As for their saying that *Transubstantiation* is a novelty brought into the Church by the Councell of *Lateran* an. 1215. its a mistake; because the very condemning of *Berengarius* as an Heretick, for impugning this mystery, doth demonstrate it was no novelty; but believed as an article of Faith, not onely before the Councell of *Lateran*, but since the Apostles. For otherwise, how were it possible that the Patriarchs of Hierusalem, and Constanti-
nople,

nople, 70. Metropolitans, 400. Bishops; and 800. Conventuall Priors, who were present at that Councell, should all agree to declare *Transubstantiation* to have beene revealed by God to the primitive Church, and yet the same to be at the same time invented, when the Councell defined it? The Church doth not make new articles of Faith when it defines any controverted Doctrine, it onely declares, that such Doctrine was delivered to the primitive Church, though perhaps it was not proposed generally to all Churches, and Catholicks; it groundeth the definition upon Scripture, or Tradition. The same which Protestants object against the word *Transubstantiation*, did the Arrians against *Consubstantiality* in the Councell of Nice, saying it was a novelty, and not in Scripture.

11 The lawfulnessse of worshipping *Images* is sufficiently proposed as Divine Revelation by the second Councell of Nice in these words: *We do unanimously professe to stick to Ecclesiasticall traditions which are in force either by custome, or writing; whereof one is the making of Images, which is agreeable to the Gospell, and profitably invented for the beliese of Gods true Incarnation. This supposed, following the beaten roade, and the steps of our Divine, and holy Fathers, and observing the tradition of the Catholick Church, wherein the holy Ghost doth inhabitate, we define that holy Images ought to be worshipt &c. of Christ, of our Lady, Angells, Saints &c. For so the discipline of our holy Fathers doth conclude, as also the tradition of the Catholick Church, which from one end to the other hath received the Gospell.*

12 Notwithstanding this cleare testimony of the Catholick Church, Protestants confound the worship of *Images* with idolatry, not distinguishing between an *Image*, and an *Idol* (*Idol* signifies the likenesse of a false God; *Image* is the likenesse of any thing that doth, or may exist) translating in the English Bible *Image* for *Idol*, and make the poore ignorant people believe, that we Catholicks dare not set downe in our Catechismes the first Commandement at full, as it is in Scripture; because it forbiddeth worship of *Images*: whereas out of the very text it appeares, that God forbids onely the likenesse of any thing to be adored as God, or made to that purpose. In *Canisius* the Jesuite his Catechisme is set downe the first Commandement as it is in Scripture. In all other Catechismes the

58 *A Treatise of the Nature of Catholick Faith,*
the substance of the first Commandement is set downe:
for in adoring but one God is implied, we must not wor-
ship any other things as Gods. It might be as well objec-
ted against our Catechismes, that in the last Comman-
dement we put in brieft onely these words, *Thou shalt not*
covet another mans goods; omitting *oxes*, and *asses* &c. which
these wise Objectors put us in minde of. Catechismes, be-
ing brieft instructions for childrens memory, require the
shortest expression of the substance of every Commande-
ment.

13 But when Catholicks urge Protestants with the same
Commandement, because they have their owne statues,
and pictures made, which are as much prohibited by the
Commandement, as the statues, or Images of Saints; they
can finde an explanation for the text, and distinguish be-
twene *civill*, and *religious* worship: we honour (say they)
Kings, and Princes Images with a civill worship onely, and
not religiously, as ye do the Images of Saints: which re-
ligious worship is due to God alone. I would faine know
why cannot religious worship have a latitude, and be mo-
re, and lesse, supreme, and inferior, as civill worship hath.
Its civility not onely to worship Kings, but also noble men
and others who are their servants; but the supreme civill
worship is due onely to the King himselfe; an inferior de-
gree is due to his servants, to every one according his cal-
ling. What inconveniency is it to hold the same (with
proportion) of religious worship. The supreme religious
worship, which is called *Latria*, is due to God alone; why
may not there be an inferior degree of religious worship
due to Saints, and their Images; religious worship being
onely an exterior acknowledgement of some religious, or
supernaturall excellency in the person worshipt: Saint Pe-
ter is knowne because he was a Saint, and not because he
was a Fisher. Sure Protestants will not deny, that the
Saints who enjoy God, have a supernaturall excellency
bestowed upon them by his Divine Majesty. Therefore
the Saints (and by consequence their Images) may be ho-
noured, with a religious worship of an inferior degree.

14 As for the danger of idolatry amongst the common
people, we Catholicks have no reason to apprehend any
having so long experience of the contrary. We resort mo-
re to the Church, or Chappell where one Image is, than
another

another, according the graces which we receive our selves, or the miracles which we credibly heare to be done others. To perswade us not to believe any such miracles, is to take away all beliefe, and society amongst men. It is evident some miracles done at these Images are true, though some may be false. For its impossible that all the Catholicks, and many Hereticks, should conspire together to deceive the world, and damne themselves, for a thing which (if false) imports most of them nothing. If there be miracles, the worship of Images can not be unlawfull, because God induceth not men by miracles to erre; rather there is an obligation of believing, that it is very lawfull. And as for the danger of idolatry, there is no more in worshipping Images, then there is, that the common people of England should cry up an Image, or statue of the King, for their King, and rebell with it against himselfe.

CHAP. XII.

Whether Protestancy be Heresie?

BY Protestancy I meane all, and every point of that Doctrine of Protestants, wherein they differ from any Tenet which Roman Catholicks hold as a point of Faith. The articles of Christian Religion in which they, and we agree, can not be properly called *Protestancy*, because they are indifferent to both, and were believed by us Roman Catholicks long before any Protestants were scene, or heard of in the world. Most of the articles of Protestancy, are negative, that is, *not to believe Transubstantiation, Purgatory, lawfulnessse of praying to Saints, or worshipping them in their Images, &c.* so that to be a *Protestant*, is, not to believe. Protestants on the other side say, that to be a *Catholick*, is, to *overbelieve*, and to be a *Protestant*, is, to believe onely that which is necessary. But then we aske, who shall be Judge of what is necessary, and superfluous? Not Roman Catholicks, say they, because they are a part, and concerned. By the same reason we may exclude all Protestants from judging, and not onely Protestants, but all
Chri-

60 *A Treatise of the Nature of Catholick Faith,*
Christians, because every Church of Christendome pre-
tends to believe all that is necessary; all therefore and ev-
ry one may be excepted against, as a part, and concerne
So that if Roman Catholicks be excluded from determin-
ning what is necessary to be believed, we must be judged
by the Turks, Pagans, or Jewes, in the controversies of
Christian Religion, and of Scripture. Me thinks we Ca-
tholicks are beter conditioned, more prudent, and more
provident in our believe, then Protestants; because though
we should believe too much, we can not be damned for
want of necessary believe; we may lend some to our
Neighbours, and reserve to our selves as much as is neces-
sary. But Protestants stand upon such nice termes with
God, and the Church, that if they come not short of what
is necessary (as twenty to one they will) their Neighbours
shall be nothing the better for their believe.

2 I might urge this argument in a serious way, and ve-
home, if this were its proper place. But to returne to the
question, whether *Protestancy* be Heresie? I answer, that
all opinions, or Tenets, whether negative, or affirmative
that Protestants hold contrary to that which the Roman
Catholick Church believes as an article of Faith, are He-
resies; which I demonstrate in this manner. Whatsoever
opinion is contrary to any Doctrine sufficiently proposed
as Divine Revelation, is Heresie; but all Protestants pro-
per Tenets, or opinions are contrary to some Doctrine
sufficiently proposed as Divine Revelation. Therefore
Protestants proper Tenets, or opinions are Heresies. The
first proposition is granted by our very adversaries, and
hath beene proved in the 3. and 4. Chap. The second
is cleare by what may be borrowed from the same *Chapter*
and from the 10. and I apply to our question by this syl-
logisme. All the proper Tenets of Protestancy are con-
trary to some Doctrine which the Roman Catholick
Church doth testifie to be Divine Revelation; (that is,
have beene revealed by God to the primitive Church;) but
the testimony of the Roman Catholick Church is a suf-
ficient proposall of any Doctrine to be Divine Revelation.
Therefore all Tenets, or opinions proper to Protestancy
are contrary to some Doctrine sufficiently proposed
as Divine Revelation.

3 If the second proposition of this last syllogisme,

argument, be demonstrated, Protestancy is demonstrated to be Heresie. Therefore I prove it (in my judgement) very clearly. That testimony is a sufficient proposall of Gods revealing any Doctrine to the primitive Church, which testimony is confirmed by miracles, and hath continued without interruption, being exhibited in every age (from the time of the Apostles to this present) by honest, and knowing men. But the testimony of the Roman Catholick Church hath all this. Therefore its a sufficient proposall of any Doctrine to be Divine Revelation, or to have beene revealed by God to the primitive Church. That the testimony of the Roman Church is confirmed by miracles even in those very points of Doctrine wherein protestants differ from us, is so evident, that no prudent man, if not obstinate, can deny, and is particularly proved in the 13. Chap. For how is it possible, that all the world (as I said before) should conspire to abuse Protestants, and name themselves by feigning miracles; and that, not only in this age, but in every age since the primitive Church. The forging of some is no prudent prooffe that all are forged. If there are no miracles in the Roman Catholick Church in confirmation of *Transubstantiation*, *Purgatory*, *Worship of Images &c.* there is no Faith to be given any men whatsoever.

4 Now it remains onely to be proved, that there hath been a continuall succession of honest, and learned men of the Roman Church in every age since the primitive Church to this present, who did beare witness that the Doctrine which every respective former age delivered to the next ensuing, and we believe as Faith, was revealed by God to the first Christians. But this being evident by the condemning as Hereticks all those who in any age held protestant Tenets, and being also proved in the 10. Chap. is superfluous, and troublesome to repeat it here againe. Whosoever desires to be informed more at large, and of every point in particular, let him read the Protestant Apology for the Roman Church. There he will finde what I say to be so cleare, that our very learned Adversaries are forced to acknowledge it, and recurre to that old, and desperate shift of Hereticks, who say, that the word of men is not to be believed, as if the word of the same men who assure us that Scripture is the Word of God, were credible

62 *A Treatise of the Nature of Catholick Faith,*
credible in that, but in nothing else. Of this we have said
enough before in the 5. Chap.

5 Yet I will not omit to argue against Protestants
Saint *Augustin* did against Jewes, and Pagans with that in-
genious *Dilemma*, whereof I made mention in the 3. Chap.
Either the first learned, and honest men who adored the
Blessed Sacrament, believing there was no bread in it
worshipt Images, &c. did see miracles to confirme their
pretended novelties, which crept in (as Protestants say) to
the Church; or they did see no miracles to confirme them.
If they did see miracles, I have my intent. If they did see
none, I have also my intent, because the greatest of all mi-
racles is, that wise, and learned men should without any
miracles seene, adore for God that which seemes to be
piece of bread, and worship a statue, or picture; which
not onely contrary (as Protestants say) to cleare Scripture
but also to common sense, and reason. By the same *Dilem-
ma* I prove that every point of the Doctrine of Catholick
against Protestants, was sufficiently proposed as Divine
Revelation. Either it was sufficiently proposed to the first
Christians who believed it, or not. If it was, Protestantism
is Heresie. If it was not, how is it possible, that not onely
the first who believed, or taught these superfluities, but
all the wise, and honest men of the world for many ages
before the pretended Reformation, should impose upon
themselves unnecessary articles, as necessary, and thereby
betray posterity, and damne themselves, for believing
things which had no ground in Scripture, nor were testi-
fied to them by any credible testimonies of the Christian
who went before them, to be Divine Revelation? All that
Protestants can say in their owne defence hath beene con-
futed in the 3. 4. 7. 8. and 9. Chap, for all must be reduced
to three heads: 1. That Scripture, and Fathers are clear
against Roman Catholicks. 2. That the private spirit is
for Protestants. 3. That Protestants are neither obstinate
nor Hereticks, because they do not believe that God re-
vealed *Transubstantiation*, *Purgatory*, &c. All these three
evasions, and more have beene confuted in the foremen-
tioned Chapters, to which I remit the Reader.

6 I do not see what exception Protestants can add to
their former against the testimony of the Roman Catho-
lick Church, unless they say, that it is not make an

thin

thing prudently credible as Divine Revelation, because we Catholicks can not make appeare by reason how what we say, is true, as, how accidents can be without their proper subject &c. but upon this score they may as well reject the mystery of the Trinity, Incarnation, as Transubstantiation. The Catholick Church is not the Author of the Doctrine it proposeth, its onely a witnesse, as *Christ* himselfe declared, when he sent the Apostles to preach, *Ye shall be my witnesses in Hierusalem &c.* Onely God who is the Author of Catholick Doctrine, can give a cleare reason of some mysteries; and though the Church can not, its testimony ought to be believed. Many Clownes who unanimously say they have seene an Eclyps, or extravagant inundation of the Sea, deserve credit, though they be no Philosophers, or Mathematicians, and consequently can not give any cleare reason of an Eclyps &c. Therefore the testimony of Catholicks ought not to be rejected concerning *Transubstantiation*, or any other mystery, though they can not give cleare reason for it; its enough for them to recurre to Gods omnipotency.

A^B. 1.

7 But how (say Protestants) can we be called Hereticks, or obstinate, if we are content to submit our judgments, and believe what is sufficiently proposed as Gods Revelation? We onely deny, that the Roman Church doth propose sufficiently as Gods Revelations their Decrees in the Councells of *Trent*, and *Lateran &c.* To this I have answered in the third Chap. and now againe do asseirme, that there is no Prince who doth propose his commands, and sense concerning any matter, more sufficiently by his subordinate Ministers, then God doth his Word, and sense of Scripture, by the Roman Church. Because there hath not beene onely a continuall succession of this Doctrine we professe, from the primitive Church to this present (which neither the Greeke Church, nor any other can pretend to, having changed the Doctrine of Faith more then once;) but because there do appeare such evident signes of the Roman Churches being appointed by God to declare to all the world the true Faith, and sense of Scripture, that it must be obstinacy in the highest degree, to doubt of the sufficiency of the Roman Churches proposall, and testimony. First the conversion of Nations by Roman Catholicks in all parts of the world is evident. Secondly,

See Chap.
9.

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condly, no other Church doth pretend to miracles, but
we alone. Thirdly, we heare of no eminent sanctity con-
firmed by prophecy, and other supernaturall signes in any
Church but in ours. Fourthly, there is no unity, peace, or
end of controversies but amongst us, all submitting our
judgements in matters of Faith to any generall Councell
approved by the Pope. Fifthly, no Church hath continuall
tradition, and succession of Doctrine, but we Roman Ca-
tholicks.

8 All these signs are marks of the true Catholick Church,
and are so obvious to our senses, that idiots may take no-
tice of them; if they will but inquire, and spend as much
time in that, as in reading the History of their owne
Countrie, or of informing themselves of their Ancestors.
This is the true reason why no Protestants can pretend
ignorance of the true Church, nor rely upon the word of
their Ministers. If they inquire not, they will be damned
for being ignorant. If after due inquiry made, they beco-
me not Roman Catholicks, they will be damned for He-
resie, not onely for denying the truth of our Doctrine, and
Faith, but also the sufficiency of its proposall. He is a rebell
who denyeth, that the accustomed exterior signes of the
Princes commission, and authority, which are seene in his
Officers, is not a sufficient proposall of his will and plea-
sure, to have the said Officers obeyed as his Judges, or De-
puties &c. I see no reason why the same ought not to be
grated (with proportion) in our case; unlesse Protestants
thinke that Princes ought to be more respected in their
Ministers, then God in his Church; or that there is greater
evidence required to believe that God doth speake by his
Church, then to believe that Princes do speake by their
subordinate Ministers. Truly though this greater evidence
were required, Protestants can have no excuse, because
the signes of the Roman Church are greater evidence, that
it alone is the true one, by which God declares, and speak-
eth his minde, then the signes of any Magistrate in a Com-
mon-wealth, or Kingdome, are of the true regall autho-
rity of the said Magistrate, by which Kings, and Princes de-
clare their minde to the Subjects. See more in the 4. and
5. Chapters.

C H A P. XIII.

Whether any Protestants may be saved?

THough Protestantcy be Heresie, all Protestants are not Hereticks; there is a difference (saith Saint *Austin*) betweene Hereticks; and them who believe Hereticks. The greatest wits may be misinformed, if they rely upon other mens informations.

2 To the question proposed I answer, that such Protestants as never had any occasion to doubt, whether their owne Religion be the true one, may be saved, if they never committed a mortall sinne; because they are baptised, and dye in the grace of God, which they received in the Baptisme. Now whether there be any Protestants who never committed a mortall sinne, the Lord knowes; this I am sure of, that there are very few in any part of the world, who have not great reason, and many occasions to doubt of their owne Religion. Because amongst them, or neare unto the places where they live, there are Catholicks; who (as Christians and true Friends) advertise them of the falshood, and novelty of their Sect. And though the Protestant Ministers assure them, that they are in a safe way of salvation; when others as honest, and learned as the Ministers tell them the contrary, they are bound, under paine of damnation, at least to examine the truth, and grounds of both Religions, according their capacity, and possibility; which if they do sincerely, that is, setting aside all regard of honour, interest, conveniency, and all other temporall affections, which obstruct the understanding, God in his providence will give them knowledge of the truth, and resolution to embrace it.

3 But in case Protestants contemne the charitable warnings given them by Catholicks, of the Schisme, and Heresie wherein they are involved, and neglect Gods inspirations of examining the truth; there is no question to be made that if they dye in that condition, they are damned; because though they were brought up Protestants, they had reason to doubt of their Religion, seeing as honest, and

E

learned

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learned men as those that gave them their education, and instruction, advertised them seriously of their danger. And not to examine whether the danger be reall, or not, in a matter of so high concernment, is not excusable; no ignorance can be pretended, after they are admonished by sober, and honest men.

I conclude therefore, that onely such silly soules as believe the Pope hath hornes, and the Jesuits cloven feete, can be excused by ignorance from damnation, for not believing as Catholicks doe; because if any such be, they are so simple, that they believe all which the Minister sayes, as Gods Word, and that nothing ought to be called in question. How many Ministers there be, who deserve this credit, and esteeme of infallibility, even amongst the least prying, and simple people, let their owne Parishes, and the world define. This I dare say, that there are few Protestants who commit not at least one mortall sinne; and that is enough to damne them, though their invincible ignorance (as schoole men speake) may excuse their want of true Faith. But the want of Charity is as damnable as the want of Faith; and we have no reason to judge that God will do so extraordinary a favour to Protestants, who are out of the Church, and have not the helpe of the true Sacraments, as to give them an act of contrition in the last houre.

4 I have often said, that I can not but admire to see any person of solid judgement, and good understanding, a Protestant. The more I consider the grounds, beginning, and progresse of these new Religions, the more I am confirmed in my admiration. What matter can then be of greater wonder, then to see wise men preferre the testimony of some few wanton, and dissolute Priests, and Friars, to the testimony of the grave, and ancient Fathers of the Catholick Roman Church? Let the Councell of *Lateran* be confronted with *Crammer*, and the six or seven Ministers, who invented the English Church, and with the Parliament that confirmed it. Let both the Councells of *Lateran*, and that of *Trent*, be compared with the petty Assemblies of Ministers in the English Protestant Church, or in the Kirke of Scotland, *Dort*, or any other, pretending Reformation. Shall a few Ministers know better the Catholick tradition, the sense of Scripture, and Fathers, then the Councell of *Lateran*, wherein sate two Patriarchs, and the

the Pope, 70. Metropolitans, 400. Bishops, 800 Conventuall Priors, all learned men, out of the most parts of Christendome? Shall one Apostate *Paulo Dolce* his word be taken concerning the Councell of *Trent*, and preferred to the testimony of all the Catholick Churches, which hath accepted all its Decrees in matters of Faith? I speake not of other Councells, nor of the cleare testimonies of Fathers, which are obvious to all persons who understand Latin, in *Bellarmino*, *Coccio*, and other Authors.

5 Most of all I admire to see any person stick to the Common prayer Booke, or to that Church, as if it were the true Catholick. How is it possible, that God should permit the publick exercise of Catholick Religion, and Church, to be brought so low, and to so narrow a compasse, as we see the Common prayer? If Antichrist reigne were come, or the Turke had possessed the whole world, then it might be thought, that the Church fled to the wilderness, and became almost invisible; but when (through the mercy of God) we see Christianity flourish, not onely in Europe, but in all other parts of the world, how is it credible, that God should permit the true, and pure exercise of Catholick Religion to be invisible?

6 Therefore I judge it a duty of conscience, and charity, to warne all Protestants, that they may be pleased to reflect upon the Authors, and first Apostles of their Reformation. Is it credible that God would make choice of such wicked persons as they were knowne to be, to reform his Church? Suppose there were some abuses in the Court of Rome; must therefore the Popes authority be tread under foot? Must Kings loose their Crownes, because some Courtiours are lewd? If *Luther* had beene appointed to preach for Indulgences, he had never writ against them, the Pope, or the Church of Rome. If *Henry* the VIII. had prevailed with the Pope to declare null his mariage with Queene *Catharine* of Spaine, he had never made himselfe spirituall Head of the Church of England. If *Calvin* had obtained the Bishoprick of *Geneva*, Puritans had never beene so fierce against Episcopacy. If Queene *Elizabeth* had not beene declared illegitimate by the Doctrine, and Church of Rome, the Common prayer, and Reformation had ended with *Edward* the VI. who begunne it. Doth not the world see, that these pretended Reformations of Reli-

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gion were onely pretexs for Princes to obtaine their politick ends; and for dissolute, and incontinent Clergy, to gaine authority, whereby their liberty, and vices might not onely be excused, but applauded by the ignorant, and common people. Let Protestants therefore examine how things past, because ignorance in so important a matter can not be warranted by relying upon other mens judgements, seeing they may so easily informe their owne.

7 Neither ought they to sooth themselves with that no lesse usuall, then groundlesse excuse. Agree you Clergy men amongst your selves, and we will agree, & submit our judgements &c. But untill then, we are not obliged, seeing our Ministers are learned, and honest men. We Catholicks declare to all the world, and the same must Protestant do, that the Church out of which there is no salvation, may be so easily discerned from all false Sects, by signes so visible and obvious to all persons though illiterate, that to trust to Ministers testimony in so important a matter, is damnable negligence; especially seeing we charge them of not believing Clergy men, nor ordained. As for the Protestant Ministers being learned, and honest men, its certaine that either we, or they want learning, or honesty, and that either they, or we impose upon the people manifest falshoods; which may easily be discovered by any person, that desires to be saved. Let our Doctrines, and Tenets be examined, and it will clearly appeare, that the Protestant Faith doth tend to liberty of believing, and doing what every man thinks convenient; which is an infallible marke of Heresie, and damnation.

CHAP.

C H A P. XIV.

Whether Proteſtancy be manifeſtly againſt reaſon, and common ſenſe? and how may the moſt learned Proteſtants be convinced in diſputes of Religion by every illiterate Roman Catholick?

S E C T. I.

THe true Chriſtian and Catholick Religion is ſo evidently credible, that all others muſt neceſſarily be evidently incredible. It is not in Religion, as in caſes of morall Divinity. Two contrary opinions in morall matters may be prudently followed; each of them as probable; becauſe there are learned men that patronize both. If there were two, or more Gods, and they could differ in opinion, or judgement, men might accommodate themſelves to which they pleaſed. But ſeeing there is but one God, there muſt be but one Faith, and one Religion. This one Faith is more than any probable opinion, it is an undoubted and prudent aſſent of the underſtanding, to whatſoever is ſufficiently propoſed as Divine Revelation. An undoubted and prudent aſſent doth ſuppoſe there can be no prudent probability in any other contrary Faith, or Church: for, if once we grant, that two Religions are probable, or prudently credible, we have none at all; becauſe we reſerve a doubt of both, and are indifferent for any. True Faith admits no doubts, or indifferencies. Suppoſing this, no prudent Proteſtant can take ill that, which I intend to prove in this *Chap.* unleſſe he will have Catholicks acknowledge, that they have one true Faith, or Chriſtian Religion.

2 If it be proved that Proteſtancy is contrary to reaſon, its evidently demonſtrated to be a falſe Religion, becauſe whatſoever is againſt reaſon can not be true. The true Chriſtian Faith doth perfect the underſtanding, and not deceive that faculty of man, whereby he is diſtinguiſhed from brute beaſts. God is the Author both of Reaſon, and

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Religion, one must be subordinate to the other; its true, Faith is above Reason, but never stands in opposition with it, there must be good correspondence betweene both. Rationall creatures are saved by a rationall way. There is a generation of men that thinke, none can enter into the true Church by Faith, if he leaves not his wits behind him at the doore; so great an *antipathy* they conceive is betweene Faith, and Reason, that to embrace the one, is to renounce the holy, and exclude the other. This error proceeds from confounding the mystery believed with the believe. Its very certaine that the truth of Divine mysteries ought not to be censured by human understanding, because they are above its reach; that which seemeth to man very improbable, may be an infallible verity. But that we fall not into extreames, on the other side, its fit we know, that no person is bound to believe any mystery he understands not, before he seeth reason to believe it: though that reason cleares not the mystery, yet it makes manifest our obligation to believe it. None is bound to part with his owne Religion, or opinion, before he knoweth upon what score. There is nothing so much, and so properly our owne, as our thoughts; our lands, and all other properties may be forced from us, our thoughts can not, they remaine free, though our selves should be slaves. Seeing therefore its a right of nature, not to part with our owne goods, being in possession, unlesse better evidence be produced by others, then we can shew for them; the same right must be extended to our thoughts, even in matters of Faith; because the Law of grace doth rather perfect, then destroy the Law of nature, and equity.

3 To prove that Protestancy is manifestly against reason, its enough to prove, that it is manifestly against reason to believe as Protestants do. There is not one article of any Protestant Church, opposite to the Roman Catholick Faith, that is, not manifestly against reason in this sense. This assertion may be proved first, because Protestancy is Heresie, as hath beene proved in the 12. Chap. and Heresie is manifestly against reason; for Heresie involves obstinacy, and an obstinate man is manifestly unreasonable; because he is guided by his will, not by his understanding. None can properly be obstinate, if not convinced; convinced none can be but by cleare reason, or by lawfull

lawfull witnesses, to whose testimony evident reason commands all men give credit, and submit their judgments, if there be not cleare evidence against it. All Commonwealths do acquiesce in, and take the word of honest men, in both publick, and private affaires; as in punishing Malefactors, disposing of inheritances &c. That the Catholick Church hath a great multitude of lawfull witnesses, and testimonies against Protestancy hath beene demonstrated. Therefore Proceftancy is manifestly against naturall reason, which dictates to all rationall creatures to conform themselves to the testimony of lawfull witnesses, when they have no evidence against the said testimony. Protestants can not pretend evidence of reason against Catholick Tenets, because they are above reason. Evidence of the private spirit is ridiculous, and incredible to others, therefore unfit for the true Catholick Church, as hath beene proved in the 9. Chap. There remains onely their pretended evidence, or clearnesse of Scripture, which hath beene alsoo confuted in the 8. Chap. Other lawfull witnesses against ours, they have none, unlesse we grant that an invisible Church never heard of before *Luther*, hath lawfull testimonies. And as for the sentences of some Fathers which they wrest in their owne behalfe, we produce others against them of the same Fathers, in which they explaine themselves. Therefore its manifestly against reason to believe as Protestants do, because they have no prudent ground for Protestancy; their Faith is not above reason, but below it; that is, unfit to be embraced by any rationall creature.

4 Another manner of proving Protestancy to be manifestly against reason, is, by this cleare principle. When witnesses, and testimonies are contrary, they onely are to be believed, who confirme what they say, with visible, and evident signes. *Salomon* judged that the child (about whom there was so great a dispute betwixt the two women) did belong to her, who shewed a visible, and sensible horror against the dividing of the infant into two parts. Though the other was confident enough in testifying the child was her owne, yet because her testimony was not confirmed by any exteriour, and visible signe, the contrary testimony was preferred, and believed by *Salomon*. If we will judge of Religions, as wise, and rationall men, we

3. Reg.

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must examine, which of all Christian Churches testimony
is confirmed with evident, and visible signes. No Prote-
stant Church (all of them being invisible for so many ages)
can pretend so evident, and visible signe. The Roman Ca-
tholick Church doth not onely pretend to visible signes,
but they are so evidently appearing in the said Church,
that no Protestant can deny them without forfeiting his
judgement, or his ingenuity. The visible signes of the
true Church, must have so evident a relation to God the
Author of both Church, and Faith, that whosoever will
reflect upon the said signes, can not prudently deny that
they are a sufficient prooffe of God being the Author of
the Doctrine, or Faith confirmed by them. There can not
be a more rationall and sufficient prooffe of any Doctrine
being taught by *Christ*, and his Apostles, then a continuall
succession from them to us, both of Pastors, and Doctrine,
delivered from age to age by the Doctors of the Church.
See this in *Esay* 59. 21. *Psal.* 45. 16. *Ephes.* 4. 11. 12.

5 As for our succession of Pastors, it is confessed by
Protestant. Our succession of Doctrine from the Apostles
to this present, must also be granted; because they could
never tell us (though continually pressed in that particu-
lar point) when did the Roman Church fall from the true,
and sincere Faith, which confessedly it once professed And
And truly before Protestants prove that the Roman Faith
was changed in any age, they must first prove, that all the
Pastors, and Doctors of that age did conspire together to
damne both themselves, and posterity, or, if they did not
conspire to so incredible a thing, it must be necessarily
said, that in that age wherein the first change of any arti-
cle of Faith happened, all the Catholicks of the world we-
re mad, or slept for the space of a hundred yeares; becau-
se if they were awake, and sober, its impossible, but in so-
me parts of the world (nay in every part, and Countrey)
some learned, and honest men would contradict so dam-
nable, and abominable practises, and advertise future ages
of the innovation of Christian Religion, contrary to cleare
Scripture, and the knowne believe of all Catholicks in for-
mer ages. Its as evident therefore that we Roman Catho-
licks have not changed that Faith, which we received from
the Apostles, as it is evident, that there was not any age
wherein all the world conspired to damne themselves, and
their

their posterity; or, as it is evident, that there was not any age wherein all the world was so benumbed, stupified, or enchanted, that no Writer had the use of his fingers to set downe in writing a matter of so great consequence; having notwithstanding the free use of their penne in relating a thousand other changes of lesse importance. We have no reason to judge that former ages were lesse vigilant, and carefull in preserving the purity of Christian Religion, and the true sense of Scripture, then the present is, because their vigilancy appeareth by their suppressing of Heresies in every age: which suppression, and protestation against the said Heresies of every respective age, was never judged, or condemned, for an innovation against the Doctrine received from former times; but rather is a confirmation of it; so that the exceptions made by *Berengarius*, *Valdo*, and other such persons against Roman Catholicks, doth rather strengthen, then weaken the Doctrine of the Roman Church, seeing their exception was so strongly, and constantly cryed downe by all the world for innovation.

6 Some have said, that as gray heares grow in a mans head, and the corruption of a language growes on by little, and little, without particular notice taken of the precise time; so the change, and corruption of Religion hath crept in insensibly in the Roman Catholick Church. But this is a most silly similitude; as if men were as much concerned to watch the new growth of every gray heare, or the mispronunciation of every word, as the Pastors, and Doctors of the Church, and all Christians, are concerned to observe the beginning of a new article of Faith; or as if this were no more observable, or making no more impression upon mens mindes, or no more change in the practise of the Church, then a gray haire in a mans head, or an odde word in common speech. Put the case, that in this age, to fertile of fopperies, some great, and considerable part of Christianity should set up a calfe to be adored for the God of the Christians, would this be no more remarkable then a gray haire in a mans head? No lesse remarkable is it to hold up a wafer cake for the like adoration; and over and above to oblige people to sweare, that it is no bread. Is it credible, or possible, that if in *Berengarius* his time, this had beene begunne, that the whole world would not have cryed out against it, and not onely the
Doctors

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 Doctors out of Scripture, but the very children out of their
 Catechismes had cryed it downe; or that so many Bi-
 shops, and learned men assembled in so many Councells,
 namely in that most universall compleate Councell of *La-*
teran, should have declared so hard a matter to be a neces-
 sary point of Christian Faith; and that so many ages since,
 should have universally accepted it, and defined it againe
 in other Councells, if it had been a meer innovation, and not
 an ancient tradition, and beliefe of the Catholick Church?
 The like may be said of the respect we give to Images, or
 any other articles of our Faith.

Joan. 14.
12.

Lib. 22. de
Civis. Dei
cap. 8. prope
finem.

I. Aug. lib.
22. de Ci-
vis. Dei
cap. 8.

II. Nazian.
in Cyprian.
saith, Om-
nia potest
pulvis Cy-
priani cum

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7 Another evident, and visible signe confirming the
 testimony of the Roman Catholick Church alone, is, *Mi-*
racles, whereof in all ages we have good store to spare to
 the Protestant Churches, which never could produce one
 cleare, and undeniable Miracle: whereas Saint *Austine* tel-
 leth us how that in the presence of him, and othes, a de-
 vout woman called *Palladia*, who being sore diseased, and
 repairing for her health to the monument of Saint *Stephen*,
 recovered suddainly her health by praying to the Saint: a
 thing now condemned by Protestants as superstition, or
 idolatry, and injurious to God. *Ad sanctum Martyrem* (saith
 Saint *Austine*) *orare perrexerat, qua mox us cancellot attigit,*
collapsa similiter velut ad somnum, sana surrexit &c. There is
 not any point of our Faith, wherein Protestants differ
 from us, but God hath worked miracles in confirmation
 of it against our adversaries. See the Saints, and Fathers ci-
 ted in the margen for proofoe of this Assertion: and in par-
 ticular concerning 1. *Prayer to Saints*, 2. *Reliques*, 3. *the Ima-*
ge of Christ, 4. *reall presence*, 5. *Sacrifice of Christs Body*, 6. *Pur-*
gatory, and prayer for the dead, 7. *the great vertue of the signe*
of the
sede &c. *miraculum usque ad nos trans miserunt.* *Chrysost. in libro contra*
Gentiles. III. *Eusebius hist. l. 7. c. 14.* *Athan. de Passione imaginis Christi*
in Berito alleaged in 2 Concil. Nicen. act. 4. IV. *S. Chrysost. de Sacerdotio*
lib. 6. c. 4. V. VI. *S. August. de Civis. Dei l. 22. c. 8. circa medium.* *S. Gregor.*
hom. 37 in Evang. S. Beda hist. l. 4. c. 22. ante med. VII. *S. Hieron. in vita*
Hilarionis versus finem. *S. Athanasius in vita Antonij.* VIII. *Epiphanius*
her. 30. ante med. *Theodoret. hist. l. 5. c. 21.* IX. *Cyprian. in serm. de lapsis post*
med. *S. Ambros. in Orat. funebri de obitu fratris sui Satyri cap. 7.* X. *Optatus*
lib. 2. contra Donatistas. *Bernard. in vita Malachia.* XI. *Evagrius l. 4. c. 25.*
 XII. *Ioann. Climachus in lib. Climax grad. 4.* *Beda hist. l. 5. c. 14.* XIII. *S. Ber-*
nardus in vita Malachia.

of the Crosse, 8. Holy water, 9 reservation of the Sacraments, 10. Holy Chrisme, 11 Adoration of the Crosse, 12. Confession of sinnes to a Priest, 13 and extreme unction.

8 Another cleare, and visible signe of the true Church, is the conversion of the Kings, and Nations of the Gentiles. Onely the Roman Catholicks can challenge this make, not onely in former ages, but also in this present, as is notorious to our very adversaries in both the *Indies, Japon, China, Persia &c.* I have heard of some Catholick Countreys perverted by Protestants, as *England, Scotland, Swereland &c.* but never of any converted to Christianity. It were tedious to runne over all the signes of the true Church: these are sufficient to demonstrate, that the testimony of Catholicks ought to be preferred in matters of Religion, before the testimony of Protestants; because ours is confirmed by visible, and supernaturall signes; theirs with none; unlesse you will take for true miracles *John Fox* his ridiculous dreames, and stories, which he relates in his Acts, and monuments; a Booke so condemned by most wise men, that one of them hearing a certaine person to be much taken with the reading of it, concluded him to be a very silly man, and of lesse judgement then he was esteemed by others, that were ignorant of his being so addicted to *Fox*.

9 If Protestancy be as contrary to reason, and common sense, as hath beene hitherto proved, what wonder is it, that any illiterate Catholick should convince the most learned Ministers, and pillars of Protestant Churches; unlesse it be supposed that we are deprived or at least, know not how to make use of our reason, and common sense? Controversies of Christian Religion are not to be decided by examining the truth of the mysteries we believe; that is to be supposed, and not disputed. To be a good Controversist, is not to give reason of what you believe; but to give reason why you believe what you understand not; this last requires no Greek, or Hebrew; nor Schoole learning, and therefore may be as well performed by a Catholick Clowne, as by a Bachelour of *Oxford, or Cambridge*.

10 Now to descend to particular methods, whereby the learned Protestants may be convinced by illiterate Catholicks, I will onely mention two, both of them very ordinary, and usuall, amongst the most vulgar sort of people,

The

Apocal, 20.

11.

Esay 49.

21.

The first is by asking of Protestants, What newes of Religion? The second by inquiring of them, by what right, or warrant, do they condemne any article of the Roman Catholick Faith? I do seriously averre, that every Countrey-man, who hath wit, and judgement enough to except, at the Assises, against an illegall, and false witnessse, hath learning enough to convince in controversies of Religion, the most learned Protestant Minister. And every carrier, or husbandman, who hath so much wit, and judgement, as not to believe an extravagant, and incredible history, or ballads, of some strange feigned Monster, hath wit, and judgement enough to convince any Protestant whosoever. The reason of this Assertion is very cleare; because there was never so incredible a Monster, or *Chymera*, composed of so many contradictions, and impossibilities, as this new fangled Religion, framed by the faucies of a company of dissolute Priests, and Friars, pretending to have beene enlightened by the Spirit of God, and sent by an extraordinary calling (without miracles) to reforme not onely the manners, but also the Doctrine of the Catholick Church. What Countrey Clowne amongst Catholicks can be perswaded to believe, that all this which the first Protestants pretend, is true? Is it not obvious to every rationall creature, that God never made use of so wicked instruments to reforme the world, and plant the true Religion. What evidence do Reformers produce against the Doctrine of the Roman Church? what witnessses? what signes to confirme their testimonies? Do Protestants agree amongst themselves? All this will be more clearly understood by the ensuing Conference betweene a Catholick Clowne, and a learned Protestant Minister.

S E C T. II.

*A Dialog betweene a learned Protestant Minister,
and a Catholick Clowne.*

II *Cath.* What newes good Master Doctor of your English Protestant Church? *Minist.* As much persecuted as ever Papists were by Queen Elizabeth. There is liberty given to all Sectaries, Anabaptists, Quakers, &c. we onely

arc

are excepted against. *Cath.* I see no reason why ye Protestants should not be reformed by Puritans, and Quakers, as ye reformed us Catholicks; I am sure they bring as many texts of Scripture against your Doctrine, and Discipline, as ye did against ours. *Minist.* We reformed onely your Papisticall abuses that were contrary to the cleare Word of God. *Cath.* The same thing do Puritans, or Presbyterians say against you. But its incredible newes to me that, which you tell me, of any abuses we should have in our Church, contrary to the expresse Word of God. *Minist.* Didst thou ever read the Scripture? *Cath.* No truly. *Minist.* I knew so much: the reason why ye are not permitted to read the Bible, is, that ye may not discover the errours which Jesuits, and other Masse Priests teach ye; as the respect to Images, and Statues, praying to Saints, Purgatory &c. These, and many more are clearly contradicted by Scripture. *Cath.* Though I were permitted to read Scripture, I can not; because I never learned to read. Yet I have spoken with many learned men who read Scripture, and they all unanimously assure me, that there is not one word in all Scripture, contradicting *worship of Images, praying to Saints, or Purgatory.* Now, I see no reason why I should reject their testimony, and take yours.

12 *Minist.* Faith is a gift of God, thou must not tye it to any mans sleeve: pray to God that he may give thee his Spirit. *Cath.* I have heard much of a Spirit that every one of ye Protestants, and Puritans, pretend to have; but I could never see any effect, or signe of it. *Minist.* We Protestants pretend no such Spirit. *Cath.* How come ye then to alter the old sense of Scripture, which was in England for a thousand yeares before *Edward* the VI. if no Spirit did inspire, or interpret the Scripture after the reformed fashion, why did ye not stick to the old way? *Minist.* Because we could not in conscience, there being so many cleare texts against *Popery.* *Cath.* That is incredible; for in the space of a thousand yeares, some man or other would meet with those cleare texts. *Minist.* Well, thou art an honest fellow, we will not dispute, thou art not capable of understanding what I have to answer to that objection of thine. *Cath.* Nay good Master Doctor, trust my understanding for once, I pray resolve my doubt. *Min.* Truly I must deale clearly with thee, I am of opinion that for the space of one thousand

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fand yeares past, all Roman Catholicks did hold damnable
Doctrine, manifestly contrary to Scripture, yet I believe
their ignorance did excuse them from damnation.

13 *Cath.* How is it possible that there should be so
much ignorance in all the world for the space of a thou-
sand yeares, that none could see those cleare texts of Scrip-
ture which you, and other Protestants pretend to see? *Min.*
Mistake me not Countreyman, the texts of Scripture
which we produce against your errours, and superfluities,
are not so very cleare, but that they may be misunderstood,
if God doth not enlighten the understanding, as he hath
done to us Protestants. *Cath.* I thought you pretended no
such Spirit, or private inspiration. I heare reported by cre-
dible Authors, that the first Protestants, or Reformers in
every Countrey, were dissolute Piests, or Friars, who mar-
ried, and lived not so exemplarily as the Catholick Clergy
doth. Therefore I can not persuade my selfe, that God
would enlighten them more then us; at least I am not
bound to believe it, unlesse I see miracles, or some other
markes of sanctity, which is more then ever I perceived as
yet in any of your Religion. I hope you will pardon my
freedom. *Min.* I warrant thou dost believe all the mira-
cies that are reported to have beene done at *Loreto, Sichem,*
and other Chappells. Didst thou ever see any miracle thy
selfe? *Cath.* No indeed, but I have seene others who were
present at the working of strange miracles, as that of *Na-
ples*, when the Jesuit *Mastrilli* was cured on a sudden by
Saint Francis Xaverius, and sent by him to *Japon*, where he
dyed a Martyr. Many others I have heard testified by cre-
dible Authors, that I have as much reason to believe, as
any who should endeavour to persuade me the contrary;
therefore trouble not your selfe in this matter, unlesse you
will have me doubt of all things I heare, because I have
been deceived in something *Min.* Why believe not ye our
miracles, as ye would have us believe yours? *Cath.* Becau-
se we never heare of any cleare, and undeniable miracles;
I am sure ye have none to confirme the articles wherein
ye Protestants differ from us, no nor any that looks like
miracles when they are compared with ours.

14 *Minist.* Seeing thou dost not desire to speake of mi-
racles, let us returne to Scripture. Grant, that the texts of
Gods Word, which we bring against Popery, were not
cleare;

cleare; must they not therefore be believed, because (forsooth) they are obscure. Christian Faith must be obscure, honest fellow. Doth not thy Parish Priest instruct thee thus? *Cath.* My Pastor, and Confessor both tell me, that the mysteries of Christian Faith are obscure, but never incredible. *Min.* Now friend I have caught thee. Is it not incredible that there is no bread in the Sacrament of the Altar? Why therefore dost thou believe *Transubstantiation* as a mystery of Faith? *Cath.* It is rather incredible there should be any bread in the blessed Sacrament; for if there were, why should all Catholicks deny a thing that hath so great appearance? Whether bread be there, or no, Priests have the same almes for saying Masse: no gaine accrues to them by *Transubstantiation*. On the other side, its impossible that all Catholicks should be so mad, as to contradict their own senses, if God had not commanded them not to credit their eyes and tast in this Divine mystery; but rather to rely upon his words, and believe, that the blessed Sacrament is his Body: if it be *Christs* Body, it can not be bread, because our bodies are no bread, and *Christs* Body is of the same nature with ours.

15 *Min.* Alas poor ignorant soule! *Christs* words must be understood spirituallly, he himselfe told the Disciples, that his words are *spirit, and life*. *Cath.* I heard our Pastor *Iohn 6.* the last Sonday explaine that same text to confirme *Transubstantiation*. For, he said, that *Christ* is in the Sacrament truly, and really, but with a spirituall presence, and that we receive his very Body, and Bloud, though not in a corporall manner: there is some difference (quoth he) betweene eating of *Christs* Flesh, and eating a piece of beefe. This onely was *Christs* meaning, when he said that his words were *spirit, and life*, which no way can prejudice *Transubstantiation*, though some Puritans thinke that they are contray to the reall presence. Whether bread be there, or no, *Christs* true Body, and Bloud, is received in the Communion, according Protestants; so that it concerns them, as much as Catholicks, to interpret these words of *Christs*, as we do: unlesse ye will become Calvinists, by saying, that ye eate *Christs* Body by Faith; that is, ye believe to receive him, when ye do not; which is a lying, and false Faith; or that ye receive his grace, but not himself; and that is to deny in plain termes, the reall presence. All this did our Pastor teach in the Catechisme.

16 *Min.*

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16 *Min.* Well, in this matter none is bound to believe your Pastor, or his Cathedisme: we believe that *Christ* is really present in the Sacrament; but how he is there, we do not examine; neither ought the Roman Church, or the Councell of *Lateran* impose *Transubstantiation* upon us, as a thing necessary to be believed. *Cath.* I have heard talke much of that Councell of *Lateran*, they say there were present thereat the *Pope*, and two Patriarchs of the East, 70. Metropolitans, 400. Bishops, and 800 other learned men, out of all parts of the world. If *Transubstantiation* was not a necessary article of Faith, they did very ill to declare it one, and condemne as Hereticks all such as denyed it. Yet me thinks, the testimony of so many learned men is of greater weight (I pray Sir, pardon me if I offend you, I do not intend it) then the testimony of any reformed Church to the contrary. I never heard of such a Councell in any Protestant Church. Its true, I heare that the Ministers of *Stratzburg*, and of the Church of *Zurick*, look as reverently as the Protestant Church of England; and have set forth as exact a Confession of their beliefe, as ye have done of yours in the 39. articles; but I could never learn that any of you had such an Assembly as the Councell of *Lateran*, or of *Trent*. Therefore ye can not blame Catholicks to preferre the testimony of these Councells before the testimonies of the Church of *Stratzburg*, *Zurick*, or that of England, which was modeld (as our Priests tell us) by six Bishops, and six other men, or the major part of them; seven of them were sufficient to cast Christian Religion, take away Sacraments, alter the matter, and forme of them, and change the ancient ceremonies. Without doubt its more reasonable to rely upon the Councell of *Trent*, then upon the twelve, or seven persons that invented the Common prayer Booke, and the Ritual of the English Church.

17 *Min.* Hast thou ever heard of one *Fr. Paulo*, who writ the History of the Councell of *Trent*, and describes how the holy Ghost was sent in a bag thither from Rome? *Cath.* I have heard much of that man; they say he was no Saint, at least of our Church, and had a spleene against the *Pope*. If what he writes, were true, not onely the Bishops, and others who were in the Councell of *Trent*, had beene mad, or Impostors; but all the Catholicks of the world, who accepted the same as a true Councell, ought to be declared,

declared, and recorded naturall fooles. Its more credible that *Fr. Paulo* was a lying Knave, then that all the Catholicks of the world are naturall fooles, or that all the Bishops of the Couuncell were Impostors. Therefore I can not believe his History of the Councell of *Trent*. Truly his expression of the holy Ghosts journey in a bag, proves him to have been a profane fellow. They say his history is both solidly, and elegantly confuted by *Palavicini* the Jesuite. Its strange to me, how sober Protestants can believe such fopperies, and wicked practises of the chief Prelats, and persons of the Catholick Church

18 *Min.* Hold there friend, Dost thou thinke that onely the Roman Catholicks are the whole Catholick Church? ye are but a part. *Cath.* I am sure Roman Catholick alone were the whole Catholick Church before that *Luther*, and *Calvin* begun their pretended Reformation. They, and all ye Protestants differ from us in Faith. Therefore ye are no part of the Catholick Church that was called so in the year 1516. If God hath instituted another Catholick Church since, and ye make that appear, I am content to call ye Catholicks; but untill then, Master Doctor you must excuse me. *Min.* Ye and we believe the same things, onely ye differ from us in some petty matters, not necessary to be believed, as *Transubstantiation*. *Cath.* Do you call that a petty thing, which the Catholick Church defined to be a matter of Faith? who shall be the Judge of what is necessary, or not necessary to be believed? *Min.* Not your Pope, nor his Councils, because y are a part, and have a prejudice against our Doctrine. *Cath.* So have ye against ours, and by your consequence ye must not judge of it. Ye are best be judged by the great Turke, if ye will not admit of the Pope to be Judge of Controversies in Religion. Yet its not credible that God would have us be judged by Turkes, or Jewes. What thinke you Master Doctor? *Min.* But why should the Pope, or Roman Church judge us Protestants, and we not judge them? *Cath.* Your Protestant Churches are not yet come to yeares of discretion. Our Church was in possession of judicature before yours was born: ye must produce better evidence then we can shew, before you can rationally pretend to deprive us of what we possessed these 16. hundred yeares.

19 *Min.* I never met with a more obstinate Clowne
F then

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then thou art. *Cath.* Why do you say I am obstinate? Is it because I take not the word of your English Church (that is of 12. or 7. men) in matters of Faith, and Sacraments, against the testimony of all Catholick Councils, and the tradition of the whole Church? *Min.* I wonder that thou didst not make mention of *tradition* before now. Woe to them that prefer the traditions of men before the Word of God! *Cath.* I do not take Scripture (as you interpret it) to be the Word of God. Our Preachers teach us, that the Word of God must necessarily involve Gods meaning, and sense. But ye Protestants intrude your own fancies, and dreames, and make them a part of Gods Word, rejecting the true sense, and meaning of Scripture, which the Catholick Church had learned of the Apostles, and preserved from the first age of Christianity to this present. *Minist.* What a calumny is this? Name but one fancy, or new interpretation of ours intruded into Scripture. *Cath.* Do not ye say that the respect we give to Images is idolatry, or at least forbidden in Scripture, as a thing inclining men to idolatry? The Catholick Church condemned long since this fancy of yours as heresie: and ye make the common people believe, that we are idolaters for holding that sense of Scripture, which hath been taught, and practised in the Church since the beginning, as learned men assure us, and they say the second Council of *Nice* do reitifie.

20 *Min.* Worship of Images is dangerous, and therefore forbidden in Scripture. *Cath.* If that be so, how did all the Church approve of it for so many ages, and stick to it still, notwithstanding your contradictions? We have men of conscience and learning; how is it possible they should damne themselves, and others, for worship of Images? *Min.* I see there is no ground to be expected by discoursing with thee, because when thou art pressed with Gods cleare Word, thou dost recurre to the tradition, and practise of the Church, and to I know not what miracles. Therefore I fear God hath delivered thee over to Sathan, as an obstinate, and reprobate Heretick. *Cath.* Make it appear to me, that your sense of Scripture is Gods meaning, and then I will not contradict your Doctrine. But I see no prudent ground to believe, that your new interpretations, contrary to the practise, and tradition of the ancient Catholick Church, should be dictated by God. On the contrary side,

ye

ye can not deny, that we Catholicks have all the reason in the world to stick to our old sense of Scripture, confirmed by so many miracles, and testimonies of antiquity.

21 Let this suffice to shew how illiterate Catholicks may convince the most learned Protestants. Our cause is so good, and cleare, that common sense is enough to defend it, and confound our greatest, and most able adversaries. No Catholick Clowne can be convinced by any learned Protestant, if he be not more then ordinarily simple. Truly there is nothing more incredible, then that all the visible Churches of the world should have beene forsaken by God, and in damnable errors, for so many ages, as Protestants pretend; and that to reform the world, God should pick out amongst all men, the most wicked, who continued, or rather encreased their abominable, and scandalous conversation, after they begun to preach their new Ghospell. See the lives of all new Reformers in the three Conversions of England, and in the prudentiall Ballance, if you doubt of this assertion. Is it not a meere foppery to thinke that 12. or 7. men, who modeld the new Church of England in *Edward* the VI. time, should judge better of Christian Faith, matter, and forme of Sacraments, and of religious ceremonies, then the Councells of *Lateran*, and *Trent*, and all the world in former ages? Is it not impossible, and contrary to Christs owne promises, that the exercise of true Religion, and Faith, should be as invisible, as the English Church is at this present, in times; wherein Christianity (through the mercy of God) doth flourish in all parts of the world? The Catholick Church was never brought to be invisible by the Arrians, though by them much persecuted. Let any Catholick Clowne but reflect upon these, and other things, visible to all the world, and he may confidently dispute, and convince the most learned Protestant.

CHAP. XV.

*Of the difference between Christian Faith, and the
historicall beliefe of Protestants.*

THat supernaturall Faith is a speciall gift of God, is granted even by Protestants themselves. The supernaturality

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naturalty of it consists not in believing an extravagant, and
improbable object; because that may be done naturally.
For there is nothing however so false, and improbable to
the understanding, that will not at length be believed by
men, if constantly reported to them by others of whom
they have a good opinion, and not contradicted by any
whose testimony they value. The Turks believe that *Ma-
homet* was a great Prophet, and Saint. The Jews believe
that the *Messias* is not yet come. The Puritans believe that
every one of themselves is inspired with a Divine spirit &c.
And though every one of these stories be false, improba-
ble, and also contradicted by Catholicks, yet because these
Sectaries have a good opinion of their owne Congrega-
tion, and a very bad one of us, Catholicks, they believe the
first, reject, and contemne the second. Turks, Jews, and Pu-
ritans do not believe these fond articles of their own Reli-
gion with any supernaturall Faith; their believe is meerly
historical, just as children believe the history of the Knight
in the Sunne, *Don Quixote de la Manche* &c.

All Christians have not supernaturall, and Christian
Faith. Many who received it in their Baptisme, loose it by
heresie. Hereticks are called Christians, because they are
baptized, and not because they are endued with Christian
believe. They believe some mysteries of Christian Reli-
gion, but with a meere historicall Faith. They assent to the
mysteries of the Trinity, and Incarnation, not because God
revealed them, but because they are pleased to judge it ve-
ry probable, or certain, that God revealed some such thing.
That their owne fancy, or opinion, and not Gods Revela-
tion, doth move Protestants to believe what they do be-
lieve of Christian Religion, is evident, because they choose
to themselves amongst all articles, which the Catholick
Roman Church proposed to the first Authors of Protestā-
cy *Luther, Cranmer, Calvin, &c.* before the pretended Re-
formation, what they think fit, and most probable. All the
rest (though equally proposed to them by the testimony
of the said Roman Church, as Divine Revelation) they re-
ject as fabulous, or apocryphall, because it suites not with
their liberty, fancy, and manners.

Hence it is that all Hereticks are damned by their owne
proper judgement, and opinion; for he that makes choice
of some articles, and rejects others, when all are equally te-
stified

stified to be revealed by God, doth not believe the very articles he chooseth because God revealed them, but because he is of opinion that God revealed them, and not the others which he rejects; not regarding the testimony of the Church proposing all equally as revealed. A Jew believes that the *Messias* is not come, because he thinks God revealed *Christ* not to be the *Messias*, and yet his Faith is not supernaturall. Protestants therefore may believe what they please, because they think God revealed it, and yet their Faith be neither Christian, nor supernaturall: their owne perswasion alone, is not sufficient to supernaturalize their believe. The difference between historicall, and Christian, or supernaturall believe, is not, that Christian believe alone hath for its object, supernaturall mysteries; (a man may believe the mystery of the Trinity, or Incarnation with as historicall a believe, as the history of *Iulius Cesar*.) The difference consists in this, that the understanding doth meet with so great, and manifest difficulties, in crediting what is sufficiently proposed as Divine Revelation, to be really revealed, and true, that it may appear to any indifferent, and ratiōnall man, God doth concur more particularly to the assent of what is proposed as Christian Faith, then he doth to the assent we give stories, Chronicles or any other human history, though containing never so strange, and extraordinary events. To believe not onely strange, and (to the sense of man) improbable things, but also to believe them with a prudent believe (not out of ignorance, or misinformation) without the least doubt, or suspiciō of falshood, is so much above the way, and faculty of nature, that the Faith whereby this is done, must of necessity be an extraordinary, and supernaturall gift of Gods omnipotency.

Now let us examine, whether Protestants do so straine their understanding by their believe (even of supernaturall mysteries) that it may be evidently called an extraordinary gift of Gods omnipotency? To be brief, I do say, that Protestants have no more supernaturall Faith in believing the Trinity, or Incarnation, &c then in believing any strange, or extraordinary accident that *Iohn Stow* recounts in his Chronicles: and consequently, their Faith is meerly historicall. My reason is this: Protestants believe as articles of Faith onely those points wherein all Christian, though hereticall Churches agree to be clearly contained in Scriptu-

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 re, or to be delivered by Tradition of the said Churches.
 Whatsoever is controverted amongst Christians, they look
 upon it as not necessary to be believed. Its true most of
 them tell you, they believe the Apostles Creed; others co-
 me as far as Saint *Athanasius* his Symbol; some are pleased
 to admit of the 4. first generall Councils. The motive of
 this their believe is not, because the true Catholick Church
 testifieth that God revealed what they believe, but because
 no Christian Church, or Sect, wherewith they converse, doth
 contradict any of these points. Such things as are contra-
 dicted, or controverted by any, are not believed as articles
 of Faith If this be not meerly historicall, and human belief,
 there is none at all. What man is there, whether Turck, or
 Jew, that doth not believe after this manner, whatsoever is
 reported by many, and condicted by none whose authority
 hath any weight in his opinion? The reason why Turcks
 stick to their *Alcoran*, and the Jews to the Law of *Moses*,
 notwithstanding all our contradictions, and testimonies, of
 the one being wicked, and the other abolished, is, that they
 have a prejudice against us Christians, they value not any
 rhing we say in matters of Faith If Protestants had not the
 same prejudice, by their education, against Turcks, that
 Turcks have against Christians, they would make the Ca-
 tholick Church yet more universall then at the present they
 do: the *Alcoran* perhaps should be part of the *Bible*; those
 onely should be articles of Faith wherein both agree; not
 onely all Hereticks, but Turcks should be members, and
 part of the Catholick Church.

Many are of opinion, that the liberty of life which Pro-
 testants have (warrante by their new Religion) is the
 strongest motive of their obstinacy in it, and of propaga-
 ting the same. Though this be true in some persons, it can
 not be applyed to all Protestants: some of them (give the
 Devil his due) have morality, and come near the old Pagan
 Philosophers in their life, and conversation. But there is not
 one amongst all the Protestants of the world, especially
 of the English Church, or Common prayer men, that is
 not inveagled, and carried away with a liberty of believing
 onely that, as an article of Faith, which is not contradicted
 by any Christian Congregation, or Church, however so
 different from his owne. Why should Papists (saith every
 Protestant) impose unnecessary articles of Faith upon us?
 why

why should any one be obliged to believe what is not clear in Scripture? There is no liberty more earnestly sought after, then that of the understanding; all men are naturally taken with it; no captivity is more troublesome then that of proper judgement: its impossible, without a supernaturall favour, and grace of God, to bridle the inclination, and ordinary course of that faculty, which of its own nature is so curious, and vehement that it can not be quiet untill it knowes the reason of what we heare. To believe, is to captivate and confine the understanding to a dungeon of darknesse. Not to believe, is to leave it at its own choice, and liberty; this last is naturall, and agreeable to our inclination, and by consequence is no proper effect of a supernaturall power. Its impossible therefore that it should be Christian Faith, or a supernaturall gift of God. In this sense the way of heaven is straight, because Christian, and not historicall believe, is the foundation, or first step to salvation: we must force our selves to it by straining our understanding to believe, and not give it liberty to accept, and reject what we please, making our selves Judges of all Controversies concerning Scripture, and Christian Religion. Let the negative articles of Protestancy be examined (as Protestants, they have no affirmative) and we shall finde that nature, and not grace, leads them to that liberty which they assume to themselves of shaking off not onely the yoke of interior acquiescence, and exterior obedience to the decrees, & definitions of the Catholick Roman Church; but also it will manifestly appear, that Protestants, and all men are solicited by a naturall propension to make our selves Scripture (as our selves shall interpret it) or, (which is the same) the Rule, or Judge of Controversies. Therefore its no supernaturall action, nor no meritorious act, to believe after this manner, as Protestants do: for men have no difficulty in believing themselves; and they believe themselves, not God, when their own interpretation of Scripture is followed against that of the Church.

It remaines now a reason be given, Why do Protestants believe the most obscure, and difficult mysteries of Christian Religion, if their Faith be meerly historicall? How can they without a supernaturall power, and favour, believe that the Scripture is Gods Word, the Trinity, the mystery

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stery of Incarnation, &c. ? To this doubt I answer, that (as
I said in the beginning of this Chapter) there is no diffi-
culty in believing the most improbable, and extravagant
things, when they are told us by persons we credit; and
are not contradicted by any whose testimony we value. In
matters of Religion Protestants value no men but Chri-
stians, and such mysteries as they believe, are not contra-
dicted by any Christians, at least in our parts of the world.
They believe therefore all they believe, because they have
been told so by their Parents, and others who had the
charge of instructing them; and not because God revealed
it, which is the onely motive of Christian, and supernatu-
rall Faith.

Its a received principle, that he who denyes one article
of Christian Religion, believes none at all. It can not be
said that he believes none with historicall believe, as Pro-
testants believe the mystery of the Trinity, Incarnation,
and Scripture to be Gods Word. The meaning of all Di-
vines is, that he who denyes one article of Faith, believes
none at all with Christian, or supernaturall believe. This is
most true; for, to believe like a Christian, is to believe the
mysteries of Christian Religion, because they are suffi-
ciently proposed as Divine Revelation by the testimony
of the Church; not of every Church, but of the true Ca-
tholick one, which onely giveth lawfull authority, and
sends Preachers, and Doctors to instruct the people. God
hath not promised his helpe, and supernaturall inspira-
tions (which are necessary to believe with Christian Faith)
to them who are unsent, uncalled, unconsecrated, but
onely to such lawfull Ministers as are appointed, and
ordained by them who derive their Doctrine and succes-
sion from the Apostles through a never interrupted line.
That no Church but the Roman Catholick doth propose
sufficiently as Divine Revelation the Doctrine which they
preach, hath been proved in the 8. Chapt. whence it fol-
loweth, that out of the Roman Catholick Church there
can be no true Faith, nor salvation; and that to deny one
article of Faith in the least matter, is to deny all; because
the motive of our believe is denyed as much in a little
matter, as in the greatest. See the 7. Chap. The motive
being denyed, or rejected; nothing can be believed with
Christian Faith, because of the motive depends all. An in-
fallible

fallible argument of denying the motive of Christian Faith is, to contemne the testimony of that Congregation of men which hath the signes of being the true Catholick Church, as a legall, and orderly succession of Doctors, and Doctrine, conversion of Nations, Miracles, and markes of so eminent, and extraordinary sanctity of life, that the like was never found in Heathen Philosophers, but farre exceeds all that hath beene discovered in any that wanted supernaturall grace, as is the entire renunciation of all the worldly pleasure, profit, and honour; an inflamed affection towards God, and his glory, with an unfatigable zeale of the salvation of soules, and desire of suffering for *Christs* sake, whereof we Catholicks alone have an infinite number of undeniable examples. No other but the Roman Church can as much as pretend to have the signes of the true Church, as miracles remarkable either in number, or quality, &c. Therefore whosoever denyes one article of the Roman Religion, denyth also the motive of Catholick Faith, which (as we have proved) is proposed onely by the testimony of the Roman Catholick Church; and consequently he who doth not stick to it, believes nothing at all with Christian, and supernaturall Faith. The very Devils, and damned soules have the Protestant, or historicall believe. God, who is Author of all graces, and favours, both naturall, and supernaturall, grant to all Protestants that pretious gift of Faith, without which it is impossible to please His Divine Majesty, or to obtaine the end w hereunto we were all created.

F I N I S.

